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Ahmad ibn Ali ibn Shu'aib
(215-303H=830-915 J.C)

SUNAN AN-NASA'I

(The fifth correct Tradition of the Prophetic Sunna)

سنن النسائي

Translated by
Mohammad Mahdi al-Sharif

English-Arabic Text

Volume I

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Dar Al-Kotob Al-ilmiyah
DKI
Est. by Mohammad Ali Baydoun
1871 Beirut - Lebanon

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Title: **SUNAN AN-NASA'I**
(The fifth correct Tradition of the Prophetic Sunna)

classification: Prophetic Hadith
Author : Imam An-Nasa'i
Translator : Mohammad Mahdi al-Sharif
Publisher : Dar Al-Kotob Al-ilmiyah
Pages : 2592 (4 volumes)
Year : *2008*
Printed In : Lebanon
Edition : 1st

الكتاب: سنن النسائي
إنكليزي-عربي
التصنيف : حديث
المؤلف : الإمام النسائي
المترجم : محمد مهدي الشريف
الناشر : دار الكتب العلمية – بيروت
عدد الصفحات: 2592 (4 أجزاء)
سنة الطباعة : 2008
بلد الطباعة : لبنان
الطبعة : الأولى (لونان)

DKI
دار الكتب العلمية
أسسها محمد علي بيضون
سنة 1971 بيروت - لبنان

عرمون-الشبة مبنى دار الكتب العلمية
هاتف: +٩٦١ ٥ ٨٠٤٨١٠/١١/١٢
فاكس: +٩٦١ ٥ ٨٠٤٨١٣
ص.ب: ١١-٩٤٢٤ بيروت-لبنان
رياض الصلح-بيروت ١١٠٧٢٢٩٠

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Imm. Dar Al-Kotob Al-ilmiyah
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Fax. +961 5 804813
P.O. Box 11-9424 Beyrouth-Liban,
Riyad al-Solh Beyrouth 1107 2290

جميع حقوق الملكية الأدبية والفنية محفوظة لدار الكتب العلمية بيروت-لبنان ويحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد الكتاب كاملاً أو مجزأ أو تسجيله على أشرطة كاسيت أو إدخاله على الكمبيوتر أو برمجته على اسطوانات ضوئية إلا بموافقة الناشر خطياً.

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ISBN 978-2-7451-5757-8
9 782745 157478

In The Name Of Allaah, The Gracious, The Compassionate

INTRODUCTION

This is the fifth work to be composed in the Prophetic traditions, after both Sahihs, Abu Dawud's sunan, At-Tirmidhi's Jami'; and besides Ibn Majah's sunan, all constitute the six main fundaments of Hadith, the second source of law after the Holy Qur'an, therewith the religion is safeguarded and the faith is persistently maintained.

The composer is Abu Abd Ar-Rahman: Ahmad Ibn Shu'aib Ibn Ali Ibn Sinan Ibn Bahr Al-Khurasani An-Nasa'i. he was born in Nasa in the year of two hundred and fifteen of Hegira, and sought after knowledge across different countries and regions within the borders of the Islamic state at very early age.

From amongst his teachers from whom he heard narrations and traditions, a mention might be made of Ishaq Ibn Rahawaih, Hisham Ibn Ammar, Suwaid Ibn Nasr, Isa Ibn Hammad, Ahmad Ibn Abdah Ad-Dabbi, Abu At-Tahir Ibn As-Sharh, Ahmad Ibn Mani', Ishaq Ibn Shahin, Ishaq Ibn Miskin, Al-Hasan Ibn Sabah Al-Bazzar and others.

An-Nasa'I had so many pupils who transmited his composition and made it well-known all over the Islamic state, and a mention might be made of Abu Bishr Ad-Dulabi, Abu Ja'far At-Tahawi, Abu Ali An-Naisaburi, Hamzah Ibn Muhammad Al-Kinani, Abu Ja'far Ahmad Ibn Muhammad Ibn Isma'il An-Nahhas the Grammarian, Abu Bakr Muhammad Ibn Ahmad Ibn Haddad Ash-Shafi'i, Al-Hasan Ibn Al-Khadir Al-Asiuti, Abu Bakr Ahmad Ibn Muhammad As-Sunni, Abu Al-Qasim Sulaiman Ibn Ahmad At-Tabarani, and many others besides.

He resided in Egypt, where he had property of gardens and he had four wives, whom he used to visit by turns. In the year of three hundred and two, i.e. a year before his death, he set out to Damascus, and a clash broke up between him and the followers of Mu'awiyah, when they asked him to give preference to Mu'awiyah over Ali "Allah be pleased with him", and he rejected. They asked him to enumerate the good merits of Mu'awiyah, and he told that he found none. The result was that they poked him in his testicles violently, and drove him out of the mosque. According to Ad-Daraqatni, he asked to be helped set out to Mecca, where he died and was buried in the area between Safa and Marwah, in the month of Sha'ban, in the year of three hundred and three of Hegira.

His work "Sunan" ranks the fifth among the compositions of Prophetic traditions, and it consists of over five thousand and seven hundred narrations, which are divided into three categories: the first corresponds to those upon which there is agreement among the narrators in general, and of both Al-Bukhari and Muslim in particular; and the second constitutes these traditions narrated in accordance with the same terms stipulated by both sheikhs, even though they themselves have not narrated them in their Sahihs; and the third implies some narrations, whose chains of transmission are defective; and fortunately, this is the smallest part, and the narrations it contains are the fewest in number.

Our work in the translation of this composition whose English version appears for the first time is to abide by the Arabic text of the tradition, with simple additions just for explanation and they are distinguished by being put in between to parens, and omission of all the transmitters barring the last one i.e. the companion who herd and narrated directly from the Prophet, or that who follows him in narration in case the name of such companion is not mentioned in the chain of transmission. The following example is typical of that: "It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather." His grandfather referred to herein is Abdullah Ibn Amr, the famous companion.

It is Allah Almighty Whom I ask to make this work of good use for the foreign Muslims and Non-Muslims, who look forward to come in contact with the Prophetic traditions,and grant me the honour of being one of the servants of His religion: for He is the Best of Bestowers, the Best of Helpers.

Mohammad Mahdi Al-Sharif

Cairo 2007

(1) THE BOOK OF PURIFICATION

[1] The Interpretation Of Allah's Statement: " O You Who Believe! When You Prepare For Prayer, Wash Your Faces, And Your Hands (And Arms) To The Elbows..." (Al-Ma'idah 6)

1- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he washes it thrice: indeed, he does not know where his hand has been during (his sleep at) night."

[2] Using Siwak For Such As Gets Up At Night

2- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night, he would brush his teeth with the Siwak (teeth-cleansing stick).

[3] How Should One Brush His Teeth With The Siwak?

3- It is narrated on the authority of Abu Musa that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and he was brushing his teeth with the Siwak (teeth-cleansing stick), and the end of the stick was on his tongue, and he was uttering: "'Ah!'Ah!"

[4] Should A Ruler Brush His Teeth With The Siwak In The Presence Of His Subjects?

4- It is narrated on the authority of Abu Musa that he said: I went to the Prophet "Allah's blessing and peace be upon him" in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet "Allah's blessing and peace be upon him" was brushing his teeth with a teeth-stick. He said (to me): "O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?" I said: "By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position." It seemed as if I am looking at the teeth-stick of the Prophet "Allah's blessing and peace be upon him" having shrunk between his lips. He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)." He sent him to Yemen as governor. Then he sent Mu'adh Ibn Jabal after him (to help him).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَالَ الشَّيْخُ الإِمَامُ الْعَالِمُ الرَّبَّانِيُّ الرُّحْلَةُ الْحَافِظُ الْحُجَّةُ الصَّمَدَانِيُّ أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبِ بْنِ عَلِيِّ بْنِ بَحْرٍ النَّسَائِيُّ رحِمَهُ الله تَعَالَى:

(1) ـ كِتَابُ الطَّهَارَةِ

(1) ـ بابُ تَأْوِيلِ قَوْلِهِ عزَّ وجَلَّ:

﴿إِذَا قُمْتُمْ إِلَى الصَّلَوٰةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ [المائدة، الآية: 6]

1 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيد قَالَ: حَدَّثَنَا سُفْيَانُ عَن الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يَغْمِسْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا ثَلاَثاً، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»**.

(2) ـ بابُ السِّواك إذا قام من اللَّيْلِ

2 ـ أَخْبَرَنَا إِسْحَاق بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ».

(3) ـ بابٌ كيف يَسْتَاكُ

3 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غَيْلاَنُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلى رَسُولِ اللَّهِ ﷺ وَهُوَ يَسْتَنُّ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ، وَهُوَ يَقُولُ: **«عَأْ عَأْ»**.

(4) ـ بابٌ هل يَسْتاكُ الإمامُ بحَضْرَةِ رَعِيَّتِهِ؟

4 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ، فَكِلاَهُمَا سَأَلَ الْعَمَلَ قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ فَقَالَ: **«إِنَّا لاَ أَوْ لَنْ نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلٰكِنِ اذْهَبْ أَنْتَ»**، فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَرْدَفَهُ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا.

[5] The Exhortation To Apply Siwak

5- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (applying) Siwak is to purify one's mouth, and lead to the Good Pleasure of (Allah) the Lord."

[6] Asking People So Much Pressingly To Apply Siwak

6- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I've asked you so much pressingly to apply Siwak" (since it is more fitting for me to do so, as well as it is more fitting for you to respond).

[7] The Concession For A Fasting One To Use Siwak In The Evening

7- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for fear I would make things difficult upon (these of) my nation, surely, I would have ordered them to use Siwak on (offering) every (obligatory) prayer."

[8] Applying Siwak At Every Time

8- It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I asked A'ishah: "With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start once he entered his house?" she said: "With the Siwak."

[9] Circumcision Is Out Of The True Nature (Of Mankind)

9- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair."

[10] What About Clipping The Nails?

10- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: cutting the moustaches short, depilating the armpits hair, shaving the pubic region, clipping the nails, and circumcision."

[11] What About Depilating The Armpits Hair?

11- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the

(5) ـ بابُ التَّرْغيب في السِّواكِ

5 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى عَنْ يَزِيدَ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَتِيقٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ**».

(6) ـ بابُ الإِكْثَارِ في السِّوَاكِ

6 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالاَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «**قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ**».

(7) ـ بابُ الرُّخْصَةِ في السِّوَاكِ بالعَشِيِّ للصَّائِمِ

7 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي، لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**».

(8) ـ بابُ السِّوَاكِ في كُلِّ حِينٍ

8 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ ٱبْنُ يُونُسَ عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ وَهُوَ ٱبْنُ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

(9) ـ بابُ ذِكْرِ الفِطْرَةِ ـ الاخْتِتَان

9 ـ أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ٱبْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**الْفِطْرَةُ خَمْسٌ: ٱلاِخْتِتَانُ وَٱلاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبْطِ**».

(10) ـ بابُ تَقْلِيمِ الأَظْفَارِ

10 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَراً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ وَالاِسْتِحْدَادُ وَالْخِتَانُ**».

(11) ـ بابُ نَتْفِ الإِبْطِ

11 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ**

true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short."

[12] What About Shaving The Pubic Region?

12- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the true nature (on which man is created) to clip the nails, cut short the mustaches, and shave the pubic region."

[13] What About Cutting The Moustaches Short?

13- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not cut short his mustaches does not belong to us."

[14] The Range Of Time Within Which One Should Do That

14- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us a forty-day (or night) term, after which one should not leave cutting the mustaches short, clipping the nails, shaving the (hair of the) pubic area and depilating the hair of the armpits."

[15] Trimming The Mustaches And Leaving The Beard

15- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Trim the mustaches and leave the beards (provided that they should not be more than a fist-length)."

[16] Going As Far As It Could Be On Answering The Call Of Nature

16- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Qurad that he said: I set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and whenever he intended to answer the call of nature, he would go as far as it could be (in order to be hidden from the people's sights).

17- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out to an open space (to answer the call of nature), he would go as far (as he could in order that none would see him). On one of his journeys , he went to answer the call of nature, and said to me: "Bring me (water to perform) ablution." I brought him (water to perform) ablution and he

وَحَلْقُ الْعَانَةِ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ وَأَخْذُ الشَّارِبِ».

(12) ـ بابُ حَلْقِ العَانَةِ

12 ـ أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الْفِطْرَةُ قَصُّ الأَظْفَارِ وَأَخْذُ الشَّارِبِ وَحَلْقُ الْعَانَةِ».**

(13) ـ بابُ قَصِّ الشَّارِبِ

13 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ يُوسُفَ بْنِ صُهَيْبٍ، عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا».**

(14) ـ بابُ التَّوْقِيتِ فِي ذَلِكَ

14 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ هُوَ ابْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ: «وَقَّتَ لَنَا رَسُولُ اللَّهِ ﷺ فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبْطِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْماً» وَقَالَ مَرَّةً أُخْرَى: «أَرْبَعِينَ لَيْلَةً».

(15) ـ باب إِحْفَاء الشَّارب وإِعْفَاء اللِّحَى

15 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».**

(16) ـ باب الإِبْعَادِ عند إرادة الحَاجَة

16 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ عُمَيْرُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ فُضَيْلٍ وَعُمَارَةُ بْنُ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَلاَءِ وَكَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

17 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ؛ قَالَ: فَذَهَبَ لِحَاجَتِهِ وَهُوَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ **«ائْتِنِي بِوَضُوءٍ»** فَأَتَيْتُهُ بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

performed ablution, and (wetted his hands and) passed his wet hands over his footwears.

[17] The Concession To Leave That

18- It is narrated on the authority of Hudhaifah that he said: Once, I walked in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until he came to a dumps of some people, and urinated while standing and I moved away from him; and then he called me, until I came to be behind him, and when he finished he performed ablution (and wetted his hands and) passed his wet hands over his footwears.

[18] What One Says On Going To The Open Space

19- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the open space (or the privy to answer the call of nature) he would say: "I seek refuge with Allah from the Evil Ones (amongst jinns): their males and females!"

[19] It Is Forbidden To Face The Qiblah While Answering The Call Of Nature

20- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: By Allah, I do not know how should I do with those privies, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature to excrete or urinate, let not him face the Qiblah, nor turn his back to it."

[20] It Is Forbidden To Turn One's Back To The Qiblah On Answering The Call Of Nature

21- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not face the Qiblah, nor turn your back to it on excreting or urinating, but rather let you turn towards the East or towards the West!"

[21] It Is Commendable To Face Either The East Or The West On Answering The Call Of Nature

22- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you comes to the offices of nature (to answer the call of nature), let not him face the Qiblah, but rather let him turn towards the East or towards the West!"

قَالَ الشَّيْخُ: إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ الْقَارِئُ.

(17) ـ باب الرُّخْصَة في تَرْكِ ذلك

18 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: أَنْبَأَنَا الأَعْمَشُ عَنْ شَقِيقٍ عَنْ حُذَيْفَةَ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَانْتَهَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِماً فَتَنَحَّيْتُ عَنْهُ فَدَعَانِي وَكُنْتُ عِنْدَ عَقِبَيْهِ حَتَّى فَرَغَ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

(18) ـ باب القَوْلِ عند دُخُولِ الخَلاء

19 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلاَءَ قَالَ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»**.

(19) ـ بابُ النَّهْيِ عَنِ اسْتِقْبَالِ القِبْلَةِ عند الحَاجة

20 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ رَافِعِ بْنِ إِسْحَاقَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ وَهُوَ بِمِصْرَ يَقُولُ: وَاللَّهِ مَا أَدْرِي كَيْفَ أَصْنَعُ بِهَذِهِ الْكَرَابِيسِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ أَوِ الْبَوْلِ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا»**.

(20) ـ بابُ النَّهْيِ عَنِ اسْتِدْبَارِ القِبْلَةِ عند الحاجة

21 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا لِغَائِطٍ أَوْ بَوْلٍ وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا»**.

(21) ـ بابُ الأَمْرِ باستقبال المَشْرِقِ أَوِ المَغْرِبِ عِنْدَ الحَاجَةِ

22 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا غُنْدَرٌ قَالَ: أَنْبَأَنَا مَعْمَرٌ قَالَ: أَنْبَأَنَا ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلٰكِنْ لِيُشَرِّقْ أَوْ لِيُغَرِّبْ»**.

[22] The Concession Pertaining To That In The Houses

23- It is narrated on the authority of Ibn Umar that he said: No doubt, once I came up the roof of our house, and saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks to answer the call of nature, facing Jerusalem.

[23] It Is Forbidden To Touch The Penis With The Right Hand On Answering The Call Of Nature

24- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you urinates, let not him take hold of his penis with his right hand."

25- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you goes to the open space (or the privy to answer the call of nature), let not him take hold of his penis with his right hand."

[24] The Concession To Urinate While Standing In The Desert

26- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to a dumps of some people, and urinated while standing.

27- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to a dumps of some people, and urinated while standing.

28- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" walked until he reached a dumps of some people, and urinated while standing and then he (performed ablution and) passed his wet hands over his footwears.

[25] Urinating While Sitting In The House

29- It is narrated on the authority of A'ishah that she said: Do not trust such as tells you that the Messenger of Allah "Allah's blessing and peace be upon him" used to urinate as standing, for he never urinated but as sitting.

[26] Urinating To A Screen Therewith One is Hidden (From The Sights Of The People)

30- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying a leather shield in his hand, which he put (on the ground to

(22) ـ بابُ الرُّخْصَةِ في ذلك في البُيُوتِ

23 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «لَقَدْ ارْتَقَيْتُ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ».

(23) ـ باب النَّهْيِ عن مَسِّ الذَّكَرِ باليَمِينِ عند الحاجة

24 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: أَنْبَأَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَّادُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا بَالَ أَحَدُكُمْ فَلاَ يَأْخُذْ ذَكَرَهُ بِيَمِينِهِ»**.

25 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ هِشَامٍ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا دَخَلَ أَحَدُكُمُ الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ»**.

(24) ـ باب الرُّخْصَةِ في البَوْلِ في الصَّحْرَاءِ قائماً

26 ـ أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً».

27 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا مُحَمَّدٌ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ أَنَّ حُذَيْفَةَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً».

28 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ قَالَ: أَنْبَأَنَا بَهْزٌ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ مَشَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِماً». قَالَ سُلَيْمَانُ في حَدِيثِهِ: «وَمَسَحَ عَلَى خُفَّيْهِ» وَلَمْ يَذْكُرْ مَنْصُورٌ الْمَسْحَ.

(25) ـ بابُ البَوْلِ في البَيْتِ جالساً

29 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ قَائِماً فَلاَ تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلاَّ جَالِساً».

(26) ـ بابُ البَوْلِ إلى السُّتْرَةِ يَسْتَتِرُ بها

30 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَفِي يَدِهِ كَهَيْئَةِ الدَّرَقَةِ فَوَضَعَهَا

screen him from the people) and sat and urinated to it; thereupon one of them (the companions) said: "Look at him urinating in the same way as a woman urinates!" heard him, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Have you not known what befell him who belonged to the children of Israel? Whenever they urinated, they would file it (the place of the urine's exit in the penis to clean it) with the file; and when he forbade them to do so, he was given to the grave punishment."

[27] Saving Oneself From Being Soiled With Urine

31- It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" came upon two graves thereupon he said: "These two persons (within the graves) are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave and he said: "I hope that their torture might be lessened, as long as these do not get dried."

[28] Urinating In A Pot

32- It is narrated on the authority of Umaimah, daughter of Ruqaiqah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" had a vessel made of wood sticks which he used to place underneath his bed, in which he used to urinate at night (and in the morning, he would spill it over).

[29] Urinating In A Bowl

33- It is narrated on the authority of A'ishah that she said: It is said that the Messenger of Allah "Allah's blessing and peace be upon him" made a bequest to Ali. (When he was fatally ill) he asked for a bowl to urinate in it, and then he broke down (in view of relaxation of his muscles at death), and I did not feel (but that he died): then, to whom did he make a bequest?

[30] It Is Undesirable To Urinate In A Hole

34- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in a hole." They asked Qatadah: "For which thing is it undesirable to urinate in a hole?" he said: "It is said that holes are the dwelling places of jinns."

ثُمَّ جَلَسَ خَلْفَهَا فَبَالَ إِلَيْهَا فَقَالَ بَعْضُ الْقَوْمِ: انْظُرُوا يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ! فَسَمِعَهُ فَقَالَ: «**أَوَ مَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَصَابَهُمْ شَيْءٌ مِنَ الْبَوْلِ قَرَضُوهُ بِالْمَقَارِيضِ فَنَهَاهُمْ صَاحِبُهُمْ فَعُذِّبَ فِي قَبْرِهِ**».

(27) ـ بَابُ التَّنَزُّهِ عَنِ الْبَوْلِ

31 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «**إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هٰذَا فَكَانَ لاَ يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا هٰذَا فَإِنَّهُ كَانَ يَمْشِي بِالنَّمِيمَةِ**». ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ فَغَرَسَ عَلَى هٰذَا وَاحِداً وَعَلَى هٰذَا وَاحِداً ثُمَّ قَالَ: «**لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا**» خَالَفَهُ مَنْصُورٌ رَوَاهُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرْ طَاوُساً.

(28) ـ باب الْبَوْلِ فِي الإِنَاءِ

32 ـ أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَتْنِي حُكَيْمَةُ بِنْتُ أُمَيْمَةَ عَنْ أُمِّهَا أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ: «كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ يَبُولُ فِيهِ وَيَضَعُهُ تَحْتَ السَّرِيرِ».

(29) ـ بَابُ الْبَوْلِ فِي الطَّسْتِ

33 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا أَزْهَرُ أَنْبَأَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: يَقُولُونَ إِنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ لَقَدْ دَعَا بِالطَّسْتِ لِيَبُولَ فِيهَا فَانْخَنَثَتْ نَفْسُهُ وَمَا أَشْعُرُ فَإِلَى مَنْ أَوْصَى؟.

قَالَ الشَّيْخُ: أَزْهَرُ هُوَ ابْنُ سَعْدٍ السَّمَّانُ.

(30) ـ بَابُ كَرَاهِيَةِ الْبَوْلِ فِي الْجُحْرِ

34 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي جُحْرٍ**» قَالُوا لِقَتَادَةَ: وَمَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ قَالَ: يُقَالُ إِنَّهَا مَسَاكِنُ الْجِنِّ.

[31] It Is Forbidden To Urinate In The Stagnant Water

35- It is narrated on the authority of Jabir that Allah's Messenger "Allah's blessing and peace be upon him" forbade urinating in the stagnant water.

[32] It Is Undesirable To Urinate In The Bathing Place

36- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in his bathing place, since the most part of evil suggestions (and suspicion) come from that."

[33] Saluting With Peace Such As Is Urinating

37- It is narrated on the authority of Ibn Umar that he said: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and saluted him with peace, but he did not return the salutation.

[34] Returning The Greeting After Performing Ablution

38- It is narrated on the authority of Al-Muhajir Ibn Qunfudh that he saluted the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and he did not return the salutation until he performed ablution; and when he performed ablution he returned the salutation to him.

[35] It Is Forbidden To Clean The Private Parts With The Bone

39- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone of you should use bone or (pieces of) dung to clean his privates (to remove the traces of urine and excrement).

[36] It Is Forbidden To Clean The Privates With (Pieces Of) Dung

40- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when anyone of you goes to the open space (or the privy to answer the call of nature), let not him face the Qiblah, nor should he turn his back to it, nor should he wash his private parts with his right hand." He further commanded (to use) three stones (to clean one's private parts with); and he forbade (using) both dung and bone.

(31) ـ بابُ النَّهْيِ عَنِ البَوْلِ في الماء الرَّاكِدِ

35 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ «أَنَّهُ نَهَى عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ».

(32) ـ باب كَرَاهِيَةِ البَوْلِ في المُسْتَحَمِّ

36 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الأَشْعَثِ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ»**.

(33) ـ باب السَّلام على مَنْ يَبُولُ

37 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ وَقَبِيصَةُ قَالاَ: أَنْبَأَنَا سُفْيَانُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ السَّلاَمَ.

(34) ـ باب رَدّ السَّلام بعد الوُضُوءِ

38 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ حُضَيْنٍ أَبِي سَاسَانَ عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ.

(35) ـ باب النَّهْي عن الاسْتِطَابَةِ بالعَظْمِ

39 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي عُثْمَانَ بْنِ سُنَّةَ الْخُزَاعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يستطيبَ أَحَدُكُم بِعَظْمٍ أَوْ رَوْثٍ.

(36) ـ باب النَّهْي عن الاسْتِطَابَةِ بالرَّوْثِ

40 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ قَالَ: أَخْبَرَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ أُعَلِّمُكُمْ إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْخَلاَءِ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا وَلاَ يَسْتَنْجِ بِيَمِينِهِ»** وَكَانَ يَأْمُرُ بِثَلاَثَةِ أَحْجَارٍ وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ.

[37] It Is Forbidden To Use Less Than Three Stones To Clean One's Private Parts

41- It is narrated on the authority of Salman that a man said to him (by way of scoffing at him): "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excretion." He (Salman) said: "Yes. Verily, he forbade us to clean our privates (after answering the call of nature) with our right hands, or to face the Qiblah (while excreting). He also commanded us not to use less than three stones (including no dung nor bone to clean the private parts)."

[38] The Concession To Clean The Private Parts With Two Stones

42- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is a filthy thing."

[39] The Concession To Clean The Privates With A Piece Of Stone

43- It is narrated on the authority of Salamah Ibn Qais that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you clean your private parts (with pieces of stones to remove the traces of excretion), use an odd number (of stones)."

[40] It Is Sufficient To Clean The Privates Only With The Stones

44- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature (to answer the call of nature), let him take three stones with him, therewith to clean his privates (to remove the traces of excretion), since this is sufficient for him."

[41] Washing The Private Parts With Water

45- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to the open space (to answer the call of nature), I and another boy nearly equal to me in age would (follow him and) carry the like of a pot of water, therewith he would wash his private parts.

46- It is narrated on the authority of A'ishah that she said: Order (O women) your husbands to wash their private parts with water, for I feel shy

(37) ـ باب النَّهْيِ عَنِ الاكْتِفَاءِ فِي الاسْتِطَابَةِ بِأَقَلَّ مِنْ ثَلاثَةِ أَحْجَارٍ

41 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ سَلْمَانَ قَالَ قَالَ لَهُ رَجُلٌ: «إِنَّ صَاحِبَكُمْ لَيُعَلِّمُكُمْ حَتَّى الْخِرَاءَةَ. قَالَ: أَجَلْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ أَوْ نَسْتَنْجِيَ بِأَيْمَانِنَا أَوْ نَكْتَفِيَ بِأَقَلَّ مِنْ ثَلاثَةِ أَحْجَارٍ».

(38) ـ باب الرُّخْصَةِ فِي الاسْتِطَابَةِ بِحَجَرَيْنِ

42 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلٰكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يَقُولُ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ وَأَمَرَنِي أَنْ آتِيَهُ بِثَلاثَةِ أَحْجَارٍ فَوَجَدْتُ حَجَرَيْنِ وَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ فَأَخَذْتُ رَوْثَةً فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ: **«هٰذِهِ رِكْسٌ»**.

قال أَبُو عَبْدِ الرَّحْمٰنِ: الرِّكْسُ: طَعَامُ الجِنِّ.

(39) ـ باب الرُّخْصَةِ فِي الاسْتِطَابَةِ بِحَجَرٍ وَاحِدٍ

43 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ سَلَمَةَ بْنِ قَيْسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِذَا اسْتَجْمَرْتَ فَأَوْتِرْ»**.

(40) ـ باب الاجْتِزَاءِ فِي الاسْتِطَابَةِ بِالحِجَارَةِ دُونَ غَيْرِهَا

44 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عن أَبِيهِ عن مُسْلِمِ بنِ قُرْطٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسولَ اللَّهِ ﷺ قَالَ: **«إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلاثَةِ أَحْجَارٍ فَلْيَسْتَطِبْ بِهَا فَإِنَّهَا تَجْزِي عَنْهُ»**.

(41) ـ بابُ الاسْتِنْجَاءِ بِالمَاءِ

45 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلاَءَ أَحْمِلُ أَنَا وَغُلاَمٌ مَعِي نَحْوِي إِدَاوَةً مِنْ مَاءٍ فَيَسْتَنْجِي بِالْمَاءِ.

46 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ أَنَّهَا

of telling them. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

[42] It Is Forbidden To Use The Right Hand In Washing The Privates

47- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you drinks, let not him breathe in the utensil; and when he goes to the open space (or the privy to answer the call of nature), let not him touch his penis with his right hand, nor use his right hand in cleaning his private parts."

48- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to breathe in the utensil (on drinking), to touch one's penis with his right hand (to remove the traces of urine), and to use his right hand in cleaning his private parts.

49- It is narrated on the authority of Salman that one from amongst the pagans said to him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excretion." He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, and that one should face the Qiblah (while excreting). He also commanded us not to use less than three stones to clean the private parts."

[43] Rubbing The Hand With The Earth After Cleaning The Privates

50- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and when he cleaned his private parts, he rubbed his hand with the earth.

51- It is narrated on the authority of Ibrahim Ibn Jarir from his father that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and he went to the open space and answered the call of nature and said: "O Jarir! Bring me (water therewith to get) purified." I brought water to him, with which he washed his private parts, and then he rubbed his hand with the earth. Abu Abd Ar-Rahman said: This narration is more correct than the previous one, and Allah Almighty knows better.

[44] The Time At Which The Water Becomes Unfitting

52- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's

قَالَتْ: مُرْنَ أَزْوَاجَكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ مِنْهُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

(42) ـ باب النَّهْيِ عَنِ الاسْتِنْجَاءِ بِالْيَمِينِ

47 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي إِنَائِهِ وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَلاَ يَتَمَسَّحْ بِيَمِينِهِ»**.

48 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ الوَهَّابِ عَنْ أَيُّوبَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنِ ابْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الإِنَاءِ وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

49 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَشُعَيْبُ بْنُ يُوسُفَ وَاللَّفْظُ لَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ وَالأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ سَلْمَانَ قَالَ: قَالَ الْمُشْرِكُونَ إِنَّا لَنَرَى صَاحِبَكُمْ يُعَلِّمُكُمُ الْخِرَاءَةَ. قَالَ: أَجَلْ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ وَيَسْتَقْبِلَ الْقِبْلَةَ وَقَالَ: **«لاَ يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلاَثَةِ أَحْجَارٍ»**.

(43) ـ بابُ دَلْكِ اليَدِ بالأَرْضِ بعد الاسْتِنْجَاء

50 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَلَمَّا اسْتَنْجَى دَلَكَ يَدَهُ بِالأَرْضِ.

51 ـ أَخْبَرَنَا أَحْمَدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا شَعَيْبٌ يَعْنِي ابْنَ حَرْبٍ قَالَ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى الْخَلاَءَ فَقَضَى الْحَاجَةَ ثُمَّ قَالَ: **«يَا جَرِيرُ هَاتِ طَهُوراً»** فَأَتَيْتُهُ بِالْمَاءِ فَاسْتَنْجَى بِالْمَاءِ وَقَالَ بِيَدِهِ فَدَلَكَ بِهَا الأَرْضَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَشْبَهُ بِالصَّوَابِ مِن حَدِيثِ شَرِيكٍ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(44) ـ باب التَّوْقِيتِ فِي المَاء

52 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ وَالْحُسَيْنُ بْنُ حُرَيْثٍ عَنْ أَبِي أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ

blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

[45] The Concession Pertaining To That

53- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah's Apostle "Allah's blessing and peace be upon him" told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

54- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, thereupon Allah's Apostle "Allah's blessing and peace be upon him" asked for a bucket of water which he poured over that (place where he urinated).

55- It is narrated on the authority of Anas that once, a desert dweller came and urinated in the mosque, and some people cried at him, but Allah's Apostle "Allah's blessing and peace be upon him" told them to leave him and they left him until he finished; and he further asked for a bucket of water which he poured over that (place where he urinated).

56- It is narrated on the authority of Abu Hurairah that once, a desert dweller urinated in the mosque, and the people shouted at him, but Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Leave him and rather pour a bucket of water over that place (where he urinated), for indeed, you've been sent so as to make things easy, and not to make things hard upon the people."

[46] What About The Stagnant Water?

57- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water and then perform ablution from it."

58- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water and then take bath from it."

[47] What About The Water Of The Sea?

59- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of

رَسُولُ اللَّهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: **«إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ»**.

(45) ـ باب تَرْكِ التَّوْقِيتِ فِي الْمَاءِ

53 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ ثَابِتٍ عَنْ أَنَسٍ أَنَّ أَعْرَابِيّاً بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«دَعُوهُ لاَ تُزْرِمُوهُ»**. فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ فَصَبَّهُ عَلَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: يَعْنِي لاَ تَقْطَعُوا عَلَيْهِ.

54 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسٍ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ فَأَمَرَ النَّبِيُّ ﷺ بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

55 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى الْمَسْجِدِ فَبَالَ فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اتْرُكُوهُ»**. فَتَرَكُوهُ حَتَّى بَالَ ثُمَّ أَمَرَ بِدَلْوٍ فَصُبَّ عَلَيْهِ.

56 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ عَبْدِ الْوَاحِدِ عَنِ الأَوْزَاعِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: **«دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْواً مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»**.

(46) ـ بابُ الْمَاءِ الدَّائِمِ

57 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ»**. قَالَ عَوْفٌ: وقَالَ خِلاَسٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

58 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يَحْيَى بْنِ عَتِيقٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَانَ يَعْقُوبُ لاَ يُحَدِّثُ بِهٰذَا الْحَدِيثِ إِلاَّ بِدِينَارٍ.

(47) ـ بابُ مَاءِ الْبَحْرِ

59 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا

the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

[48] Performing Ablution With The Snow

60- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash away my errors with water, snow and hailstones!""

[49] Performing Ablution With The Snow Water

61- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Wash away my errors (from me) with the help of the snow water and hailstone, and cleanse my heart from mistakes in the same way as You cleanse the white garment from filth."

[50] Performing Ablution With The Water Of Hailstone

62- It is narrated on the authority of Awf Ibn Malik that he said: I was present when the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for a dead person, and I heard from his supplication: "O Allah! Forgive for him, and bestow mercy upon him! (O Allah) endow him with power and plot out (his sins)! (O Allah) deal with him generously, and make spacious his entrance (to the Garden), and wash him with water, snow and hailstone, and purify him from all the mistakes in the same way as a white garment is purified from filth."

[51] The Place of The Dog's Mouth

63- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog drinks from the utensil of anyone of you, let him wash it seven times (before he utilizes it)."

64- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a

أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ».

(48) ـ بَابُ الوُضُوءِ بِالثَّلْجِ

60 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: «أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

(49) ـ باب الوُضُوءِ بِمَاءِ الثَّلْجِ

61 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ».

(50) ـ باب الوُضُوءِ بِمَاءِ البَرَدِ

62 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: شَهِدْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ فَسَمِعْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَأَوْسِعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ».

(51) ـ بَابُ سُؤْرِ الكَلْبِ

63 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

64 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّ ثَابِتاً مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

dog places the end of its tongue in the utensil of anyone of you, let him wash it seven times (before he utilizes it)."

65- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said a Hadith like this.

[52] The Command To Spill Over What A Utensil Contains Once A Dog places the end of its tongue In It

66- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog places the end of its tongue in the utensil of anyone of you, let him spill over what it contains, and then wash it seven times (before he utilizes it)."

[53] Rubbing With Dust The Utensil In Which A Dog Licks

67- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed; and he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust."

[54] The Place Of A Cat's Mouth

68- It is narrated on the authority of Kabshah Bint Ka'b Ibn Malik that once Abu Qatadah entered upon her and she mentioned a word, meaning: I was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. He observed that I was looking at him astonishingly, thereupon he said: "O daughter of my brother! Are you astonished?" I answered in the affirmative, thereupon he said: "No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) go round (their inhabitants)."

[55] The Place Of A Donkey's Mouth

69- It is narrated on the authority of Anas that he said: The announcer of the Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "No doubt, Allah and His Messenger forbid the meat of donkeys to you for it is abominable."

[56] The Place of A Menstruating Woman's Mouth

70- It is narrated on the authority of A'ishah that she said: It happened that I ate from a bone covered with meat, and the Messenger of Allah "Allah's

يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

65 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّهُ أَخْبَرَهُ هِلَالُ بْنُ أُسَامَةَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

(52) ـ بابُ الأَمْرِ بِإِرَاقَةِ ما في الإِنَاء إذا وَلَغَ فيه الكَلْبُ

66 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ ثُمَّ لِيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً تَابَعَ عَلِيَّ بْنَ مُسْهِرٍ عَلَى قَوْلِهِ: فَلْيُرِقْهُ.

(53) ـ باب تَعْفِير الإِنَاء الذي وَلَغَ فيه الكَلْبُ بالتُّرَابِ

67 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

(54) ـ بابُ سُؤْرِ الهِرَّةِ

68 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَتْ كَلِمَةً مَعْنَاهَا فَسَكَبْتُ لَهُ وَضُوءاً فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الإِنَاءَ حَتَّى شَرِبَتْ. قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي، فَقُلْتُ: نَعَمْ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ».

(55) ـ بابُ سُؤْرِ الحِمَارِ

69 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: أَتَانَا مُنَادِي رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ».

(56) ـ بابُ سُؤْرِ الحَائِضِ

70 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللَّهِ ﷺ

blessing and peace be upon him" placed his mouth where I placed mine even though I was menstruating; and it happened that I drank from the utensil, and he then placed his mouth where I placed mine while I was menstruating.

[57] Men And Women Perform Ablution Together

71- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and (their wives and lawful) women (or every man with his wife and lawful woman) used to perform ablution together (i.e. from the same source of water).

[58] The Remaining Of The Water From Which Such As In The State Of Ceremonial Impurity Takes Bath

72- It is narrated on the authority of Urwah from A'ishah that she told him that she and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath together from the same vessel.

[59] The Amount Of Water That Is Sufficient For Offering Ablution

73- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

74- It is narrated on the authority of Umm Umarah Bint Ka'b that once, the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution: about two-thirds a Mudd of water was brought to him in a utensil. Shu'bah said: I learn that he washed his arms, and rubbed them, and rubbed the inside parts of his ears, but I do not learn that he rubbed their backs.

[60] What About The Intent On Performing Ablution?

75- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(The validity and reward of) deeds depend upon one's intent, and every person gets but what he has intended. So, whoever emigrated to Allah and His Messenger, then, his migration would be regarded for Allah and His Messenger; and whoever emigrated for worldly benefits, or for a woman to marry, his migration is for what he emigrated for."

[61] Performing Ablution From A Utensil

76- It is narrated on the authority of Anas Ibn Malik that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" when the Afternoon (Asr) prayer was due and the people searched for (water to

فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ وَكُنْتُ أَشْرَبُ مِنَ الإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ».

(57) ـ بابُ وُضُوءِ الرِّجَالِ والنِّسَاءِ جميعاً

71 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح، وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جَمِيعاً».

(58) ـ بابُ فَضْلِ الجُنُبِ

72 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الإِنَاءِ الْوَاحِدِ».

(59) ـ بابُ القَدْرِ الذي يَكْتَفي به الرَّجُلُ مِن الماء للوضوء

73 ـ أَخْبَرَنَا عمرُو بنُ عليٍّ قالَ: حَدَّثَنَا يَحْيَى قالَ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ يَقُول: «كانَ رَسولُ اللَّهِ ﷺ يَتَوضَّأُ بمكُّوكٍ وَيَغْتَسِلُ بخمْسِ مَكَاكِيَّ».

74 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ عَنْ جَدَّتِي وَهِيَ أُمُّ عُمَارَةَ بِنْتُ كَعْبٍ: «أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأُتِيَ بِمَاءٍ فِي إِنَاءٍ قَدْرَ ثُلُثَيِ الْمُدِّ». قَالَ شُعْبَةُ: فَأَحْفَظُ أَنَّهُ غَسَلَ ذِرَاعَيْهِ وَجَعَلَ يَدْلُكُهُمَا وَيَمْسَحُ أُذُنَيْهِ بَاطِنَهُمَا وَلاَ أَحْفَظُ أَنَّهُ مَسَحَ ظَاهِرَهُمَا.

(60) ـ بابُ النِّيَّةِ في الوُضُوءِ

75 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ ح. وَأَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَاللَّفْظُ لَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لامْرِىءٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»**.

(61) ـ بابُ الوُضُوءِ مِنَ الإناء

76 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلاَةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ فَأُتِيَ

perform) ablution but they found nothing. Later on (a pot full of) water for ablution was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which, he put his hand and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed ablution.

77- It is narrated on the authority of Abdullah that he said: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" and they found no water (to perform ablution), thereupon a stone pot full of water was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which he got his hand, and behold! I saw the water gushing forth from between his fingers, while he was saying: "Come to get purification and blessing from Allah Almighty!" Salim Ibn Abu Al-Ja'd said: I asked Jabir: "How many were you at that time?" he said: "Fifteen hundred."

[62] Mentioning Allah's Name On Performing Ablution

78- It is narrated on the authority of Anas that he said: Some companions of the Prophet "Allah's blessing and peace be upon him" asked for (water to perform) ablution, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Does anyone of you have water?" (a tumbler with a broad base, and not so deep, containing a small quantity of water, was brought to him) whereby he put his hand in the water while saying: "Perform ablution in the Name of Allah." I noticed the water springing out from between his fingers until all of them performed ablution. Thabit said: I asked him: How many had you estimated them? He said: Nearly seventy.

[63] The Servant Pours Water For One To Perform Ablution

79- It is narrated on the authority of Urwah Ibn Al-Mughirah from his father that he said: In the holy battle of Tabuk, I poured water for the Messenger of Allah "Allah's blessing and peace be upon him" when he performed ablution, in which he passed his wet hand over his footwears.

[64] Performing Ablution In Which Each (Part Of The Body Is Washed) Once

80- It is narrated on the authority of Ibn Abbas that he said: Should I not tell you of the way the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution? He performed ablution, in which he washed each (part of the body) once.

رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ يَدَهُ فِي ذَلِكَ الإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ».

77 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَلَمْ يَجِدُوا مَاءً فَأُتِيَ بِتَوْرٍ فَأَدْخَلَ يَدَهُ فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ وَيَقُولُ: «**حَيَّ عَلَى الطَّهُورِ وَالْبَرَكَةِ مِنَ اللَّهِ عَزَّ وَجَلَّ**» قَالَ الأَعْمَشُ: فَحَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفٌ وَخَمْسُمِائَةٍ.

(62) ـ بَابُ التَّسْمِيَةِ عند الوُضُوء

78 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ وَقَتَادَةَ عَنْ أَنَسٍ قَالَ: طَلَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَضُوءاً فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ مَعَ أَحَدٍ مِنْكُمْ مَاءٌ؟**» فَوَضَعَ يَدَهُ فِي الْمَاءِ وَيَقُولُ «**تَوَضَّؤُوا بِسْمِ اللَّهِ**» فَرَأَيْتُ الْمَاءَ يَخْرُجُ مِنْ بَيْنِ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ. قَالَ ثَابِتٌ: قُلْتُ لأَنَسٍ: كَمْ تُرَاهُمْ؟ قَالَ: نَحْواً مِنْ سَبْعِينَ.

(63) ـ باب صَبِّ الخَادِمِ المَاءَ على الرَّجُلِ للوُضُوء

79 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ مَالِكٍ وَيُونُسَ وَعَمْرِو بْنِ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ: عَنْ عَبَّادِ بْنِ زِيَادٍ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: «سَكَبْتُ عَلَى رَسُولِ اللَّهِ ﷺ حِينَ تَوَضَّأَ فِي غَزْوَةِ تَبُوكَ فَمَسَحَ عَلَى الْخُفَّيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَمْ يَذْكُرْ مَالِكٌ عُرْوَةَ بْنَ الْمُغِيرَةِ.

(64) ـ باب الوُضُوء مَرَّةً مَرَّةً

80 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَلاَ أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً».

[65] Performing Ablution In Which Each (Part Of The Body Is Washed) Thrice

81- It is narrated on the authority of Abdullah Ibn Umar that he performed ablution, in which he washed each (part of the body) thrice, and he attributed that to the Messenger of Allah "Allah's blessing and peace be upon him".

[66] Washing Both Hands Is Out Of Ablution

82- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" and he patted my back with the stick he had, thereupon he set out and I followed him until he came such and such land. Then, he made his mount kneel down and then he disappeared from my sight (where he answered the call of nature) and when he returned he asked me: "Do you have water?" I had a pot belonging to me, which I brought and poured water for him from which he washed both his hands and face, and went on washing his arms but he had a woollen cloak, of tight sleeves. He brought his hands out from underneath the cloak, and washed his face and arms...and he made a mention of passing his wet hands over his forelock and turban, and then he passed his wet hands over his footwears. He then asked me: "Do you have any need O Mughirah?" I said: "O Messenger of Allah! I have no need." Then, we both went to find the people in the prayer having made Abd Ar-Rahman Ibn Awf lead them in the prayer when its time was due. Abd Ar-Rahman had finished from the first rak'ah of the Dawn prayer just by the time we arrived. I went to inform him (of the coming of the Prophet), but he forbade me. We prayed with him what we caught and completed what we missed.

[67] How Many Times Should Both Be Washed?

83- It is narrated on the authority of Ibn Aws Ibn Abu Aws from his grandfather: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having poured water over his hands and washed them thrice.

[68] Rinsing The Mouth And Snuffing Water Into The Nostrils

84- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave: I saw Uthman Ibn Affan having offered ablution, in which he poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I

(65) ـ باب الوُضُوء ثلاثاً ثلاثاً

81 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ تَوَضَّأَ ثَلاَثاً ثَلاَثاً يُسْنِدُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

(66) ـ باب صِفَة الوُضُوء ـ غَسْل الكَفَّيْنِ

82 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبِصْرِيُّ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ عَنِ ٱبْنِ عَوْنٍ عَنْ عَامِرٍ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ عَنِ الْمُغِيرَةِ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ رَجُلٍ حَتَّى رَدَّهُ إِلَى الْمُغِيرَةِ قَالَ ٱبْنُ عَوْنٍ: وَلاَ أَحْفَظُ حَدِيثَ ذَا مِنْ حَدِيثِ ذَا أَنَّ الْمُغِيرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَرَعَ ظَهْرِي بِعَصاً كَانَتْ مَعَهُ فَعَدَلَ وَعَدَلْتُ مَعَهُ حَتَّى أَتَى كَذَا وكَذَا مِنَ الأَرْضِ فَأَنَاخَ ثُمَّ ٱنْطَلَقَ قَالَ: فَذَهَبَ حَتَّى تَوَارَى عَنِّي ثُمَّ جَاء فَقَالَ: «**أَمَعَكَ مَاءٌ؟**» وَمَعِي سَطِيحَةٌ لِي فَأَتَيْتُهُ بِهَا فَأَفْرَغْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ وَذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ وَذَكَرَ مِنْ نَاصِيَتِهِ شَيْئاً وَعِمَامَتِهِ شَيْئاً قَالَ ٱبْنُ عَوْنٍ: لاَ أَحْفَظُ كَمَا أُرِيدُ ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَالَ: «**حَاجَتَكَ**». قُلْتُ: يَا رَسُولَ ٱللَّهِ لَيْسَتْ لِي حَاجَةٌ فَجِئْنَا وَقَدْ أَمَّ النَّاسَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ صَلَّى بِهِمْ رَكْعَةً مِنْ صَلاَةِ الصُّبْحِ فَذَهَبْتُ لأُوذِنَهُ فَنَهَانِي فَصَلَّيْنَا مَا أَدْرَكْنَا وَقَضَيْنَا مَا سُبِقْنَا.

(67) ـ بابُ كَمْ تُغْسَلانِ

83 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ عَنِ ٱبْنِ أَوْسِ بْنِ أَبِي أَوْسٍ عَنْ جَدِّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ ٱسْتَوْكَفَ ثَلاَثاً».

(68) ـ بابُ المَضْمَضَةِ والاسْتِنْشَاق

84 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَأَفْرَغَ عَلَى يَدَيْهِ ثَلاَثاً فَغَسَلَهُمَا ثُمَّ تَمَضْمَضَ وَٱسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً ثُمَّ غَسَلَ يَدَيْهِ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثاً ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلاَثاً ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي ثُمَّ

saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like this and said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him."

[69] With Which Hand Should One Rinse His Mouth?

85- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave that he saw Uthman Ibn Affan having asked for (water therewith to perform) ablution. He poured water from his utensil over his hands and washed them thrice. Then he got his right hand into the utensil, therewith he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and both his forearms up to the elbows thrice. Then he passed his wet hands over his head. Then he washed both his feet thrice. Then he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like this and said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him."

[70] What About Snuffing Water Into The Nostrils?

86- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you performs ablution, let him snuff water into his nostrils, and then blow it out (in order to wash it perfectly)."

[71] Snuffing Water Into The Nostrils To Wash The Nose Perfectly

87- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about (the right way of) performing ablution." He said: "Perform ablution perfectly, in which you should snuff water into your nostrils and wash your nose completely, unless you are fasting."

[72] The Order To Snuff Water Into The Nostrils And Blow It Out

88- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution, let him snuff water into his nostrils and blow it out; and he, who cleans his private parts (to remove the traces of filth), let him use an odd number of stones."

قَالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(69) ـ بابٌ بأيِّ اليَدَيْنِ يَتَمَضْمَضُ؟

85 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ هُوَ ٱبْنُ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ عَنْ شُعَيْبٍ هُوَ ٱبْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ حُمْرَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهَا ثَلاَثَ مَرَّاتٍ ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ فَتَمَضْمَضَ وَٱسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ مِنْ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وُضُوئِي هٰذَا ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ بِشَيْءٍ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(70) ـ بابُ اتِّخَاذِ الاسْتِنْشَاقِ

86 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ ح. وحَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ مَعْنٍ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْثِرْ».

(71) ـ بابُ المُبَالَغَةِ في الاسْتِنْشَاقِ

87 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي هَاشِمٍ عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ وَبَالِغْ فِي الاسْتِنْشَاقِ إِلاَّ أَنْ تَكُونَ صَائِماً».

(72) ـ بابُ الأَمْرِ بالاسْتِنْثَارِ

88 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح. وحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

89- It is narrated on the authority of Salamah Ibn Qais that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution, let him snuff water into his nostrils and blow it out; and he, who cleans his private parts (to remove the traces of filth), let him use an odd number of stones."

[73] The Command To Snuff Water Into The Nostrils And Blow It Out On Getting Up From Sleep

90- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up from sleep and performs ablution, let him snuff water into his nostrils and blow it out thrice, for Satan spends the night on his nostril."

[74] With Which Hand Should One Snuff Water Into His Nostrils?

91- It is narrated on the authority of Ali that he asked for (water to perform) ablution, in which he rinsed his mouth and snuffed water into his nostrils, and blew it out with the help of his left hand; and he did the same thrice, after which he said: This is the way The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution.

[75] Washing The Face

92- It is narrated on the authority of Abd Khair that once, Ali came to us after he had offered prayer, and he asked for water to perform ablution, thereupon we asked (ourselves): "What is he going to do with the water since he offered prayer? No doubt, he intended but to instruct us." A utensil full of water was brought to him, in addition to a wash-bowl. He poured water from the utensil over his hands, and washed them thrice, then rinsed his mouth and snuffed water into his nostrils and blew it out thrice, with the help of the hand with which he took water (i.e. his right hand), and then he washed his face thrice, his right forearm (up to the elbow) thrice, and his left forearm (up to the elbow) thrice. Then, he passed his wet hands over his head only once, and then he washed his right foot (up to the ankles) thrice, and his left foot (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, it is like that."

[76] The Number Of Times Of Washing The Face

93- It is narrated on the authority of Abd Khair from Ali that a chair was brought to him, on which he sat. he asked for a stone pot of water (and it was brought to him). He inclined the pot towards his hands and washed them thrice, and then with the help of one hand, he rinsed his mouth and snuffed

89 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حدَّثنا حمّادٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بنِ يَسَافٍ، عَن سَلَمَةَ بْنِ قَيْسٍ: أنَّ رسولَ الله ﷺ قالَ: «**إذَا تَوضَّأْتَ فَاسْتَنْثِرْ وإذا اسْتَجْمَرْتَ فَأَوْتِرْ**».

(73) ـ باب الأَمْرِ بالاسْتِنْثَارِ عند الاسْتِيقَاظِ مِنَ النَّوْمِ

90 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِذَا ٱسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاَثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ**».

(74) ـ بابٌ بأيِّ اليَدَيْنِ يَسْتَنْثِرُ

91 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِوَضُوءٍ فَتَمَضْمَضَ وَٱسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى فَفَعَلَ هٰذَا ثَلاَثاً ثُمَّ قَالَ: هٰذَا طُهُورُ نَبِيِّ اللَّهِ ﷺ.

(75) ـ باب غَسْلِ الوَجْه

92 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ صَلَّى فَدَعَا بِطَهُورٍ فَقُلْنَا: مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى مَا يُرِيدُ إِلاَّ لِيُعَلِّمَنَا فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ فَأَفْرَغَ مِنَ الإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلاَثاً ثُمَّ تَمَضْمَضَ وَٱسْتَنْشَقَ ثَلاَثاً مِنَ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً وَغَسَلَ يَدَهُ الْيُمْنَى ثَلاَثاً وَيَدَهُ الشِّمَالَ ثَلاَثاً وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلاَثاً وَرِجْلَهُ الشِّمَالَ ثَلاَثاً ثُمَّ قَالَ: «مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هٰذَا».

(76) ـ بابُ عَدَدِ غَسْلِ الوَجْهِ

93 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ ٱبْنُ الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ مَالِكِ بْنِ عُرْفُطَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ ثُمَّ دَعَا بِتَوْرٍ فِيهِ مَاءٌ فَكَفَأَ عَلَى يَدَيْهِ ثَلاَثاً ثُمَّ مَضْمَضَ وَٱسْتَنْشَقَ بِكَفٍّ وَاحِدٍ ثَلاَثَ مَرَّاتٍ وَغَسَلَ وَجْهَهُ ثَلاَثاً وَغَسَلَ ذِرَاعَيْهِ ثَلاَثاً ثَلاَثاً وَأَخَذَ مِنَ الْمَاءِ فَمَسَحَ

water into his nostrils and blew it out thrice, and then he washed his face thrice, and both his arms thrice. Then, he took from water and passed his hands over his head (and Shu'bah said that he did so from the forelock to the back and said that he did not know whether he returned with them to the first place from which he started). Then he washed both his feet (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, it is like that."

[77] Washing Both Hands

94- It is narrated on the authority of Abd Khair that he said: I was present when Ali asked for a chair, on which he sat. he asked for a stone pot of water (and it was brought to him). He washed his hands thrice, and then with the help of one hand, he rinsed his mouth and snuffed water into his nostrils and blew it out thrice, and then he washed his face thrice, and both his forearms (up to the elbows) thrice. Then, he got his hands in the pot and passed his wet hands over his head. Then he washed both his feet (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Prophet "Allah's blessing and peace be upon him" offered ablution, it is like that."

[78] The Way Of Performing Ablution

95- It is narrated on the authority of Al-Husain Ibn Ali that he said: My father Ali asked me to bring him (water to perform) ablution, and I brought it near him. He started with washing his hands thrice before he got them into the utensil. Then he rinsed his mouth thrice and snuffed water into his nostrils and blew it out thrice, and then he washed his face thrice, his right forearm up to the elbow thrice, and his left forearm (up to the elbow) thrice. Then, he passed his wet hands over his head only once, and then he washed his right foot up to the ankles thrice, and his left foot (up to the ankles) thrice. Then he stood and asked me to give him the utensil, and I gave him the utensil in which there was the remaining of the water of his ablution, from which he drank while standing. I was astonished, and when he saw my astonishment he said: "Do not wonder! No doubt, I saw your grandfather the Messenger of Allah "Allah's blessing and peace be upon him" having done the like of what you've seen me doing: he drank while standing from the remaining of the water of his ablution."

[79] The Number Of Times Of Washing Both Hands

96- It is narrated on the authority of Abu Hayyah Ibn Qais that he said: I saw Ali when he performed ablution: he washed his hands until he cleaned them. Then, he rinsed his mouth thrice, and snuffed water into his nostrils

بِرَأْسِهِ وَأَشَارَ شُعْبَةُ مَرَّةً مِنْ نَاصِيَتِهِ إِلَى مُؤَخَّرِ رَأْسِهِ ثُمَّ قَالَ: لاَ أَدْرِي أَرَدَّهُمَا أَمْ لاَ وَغَسَلَ رِجْلَيْهِ ثَلاَثاً ثَلاَثاً ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللَّهِ ﷺ فَهٰذَا طُهُورُهُ.

وقَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطأٌ والصَّوَابُ خَالِدُ بْنُ عَلْقَمَةَ لَيْسَ مَالِكَ بْنَ عُرْفُطَةَ.

(77) ـ باب غَسْلِ اليَدَيْنِ

94 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ مَالِكِ بْنِ عُرْفُطَةَ عَنْ عَبْدِ خَيْرٍ قَالَ: شَهِدْتُ عَلِيّاً دَعَا بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ ثُمَّ دَعَا بِمَاءٍ فِي تَوْرٍ فَغَسَلَ يَدَيْهِ ثَلاَثاً ثُمَّ مَضْمَضَ وَٱسْتَنْشَقَ بِكَفٍّ وَاحِدٍ ثَلاَثاً ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً وَيَدَيْهِ ثَلاَثاً ثَلاَثاً ثُمَّ غَمَسَ يَدَهُ فِي الإِنَاءِ فَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثاً ثَلاَثاً ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ فَهٰذَا وُضُوؤُهُ.

(78) ـ باب صِفَةِ الوُضُوءِ

95 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: أَنْبَأَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: حَدَّثَنِي شَيْبَةُ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبِي عَلِيٌّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ قَالَ: دَعَانِي أَبِي عَلِيٌّ بِوَضُوءٍ فَقَرَّبْتُهُ لَهُ فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضُوئِهِ ثُمَّ مَضْمَضَ ثَلاَثاً وَٱسْتَنْثَرَ ثَلاَثاً ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثاً ثُمَّ الْيُسْرَى كَذٰلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ مَسْحَةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الكَعْبَيْنِ ثَلاَثاً، ثُمَّ الْيُسْرَى كذلِكَ، ثُمَّ قَامَ قَائِماً فَقَالَ: نَاوِلْنِي فَنَاوَلْتُهُ الإِنَاءَ الَّذِي فِيهِ فَضْلُ وَضُوئِهِ فَشَرِبَ مِنْ فَضْلِ وَضُوئِهِ قَائِماً فَعَجِبْتُ فَلَمَّا رَآنِي قَالَ: لاَ تَعْجَبْ فَإِنِّي رَأَيْتُ أَبَاكَ النَّبِيَّ ﷺ يَصْنَعُ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ يَقُولُ لِوُضُوئِهِ هٰذَا وَشُرْبِ فَضْلِ وَضُوئِهِ قَائِماً.

(79) ـ باب عَدَدِ غَسْلِ اليَدَيْنِ

96 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ وَهُوَ ٱبْنُ قَيْسٍ قَالَ: رَأَيْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا ثُمَّ تَمَضْمَضَ ثَلاَثاً وَٱسْتَنْشَقَ ثَلاَثاً وَغَسَلَ وَجْهَهُ ثَلاَثاً وَغَسَلَ ذِرَاعَيْهِ ثَلاَثاً ثُمَّ

and blew it out thrice, and then he washed his face thrice, and both his forearms (up to the elbows) thrice. Then, he passed his wet hands over his head. Then he washed both his feet up to the ankles. Then, he stood and took the remaining of the water of his ablution, which he drank while standing. Then he said: I liked to show you how the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution.

[80] The Limit Of Washing The Parts Of Ablution

97- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid Ibn Asim, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them twice, and then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, and from the back to the front: he started with the front of his head, and moved them to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[81] The Way Of Passing The Wet Hands Over The Head

98- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his right hand and washed both his hands twice, and then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, and from the back to the front: he started with the front of his head, and moved them to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[82] The Number Of Times Of Wiping The Head

99- It is narrated on the authority of Amr Ibn Yahya from his father from Abdullah Ibn Zaid, who was made to see the Adhan (in his dream) that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution: he washed his face thrice, his forearms (up to the elbows) twice, washed his feet twice, and passed his wet hands over his head twice.

مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَ وَهُوَ قَائِمٌ ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ طُهُورُ النَّبِيِّ ﷺ.

(80) ـ بَابُ حَدِّ الغَسْلِ

97 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ؛ فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثاً ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثاً ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

(81) ـ بَابُ صِفَةِ مَسْحِ الرَّأْسِ

98 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ مَالِكٍ هُوَ ابْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثاً ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثاً ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

(82) ـ بَابُ عَدَدِ مَسْحِ الرَّأْسِ

99 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثاً وَيَدَيْهِ مَرَّتَيْنِ وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ».

[83] How Should A Woman Pass Her Wet Hands Over Her Head?

100- It is narrated on the authority of Abu Abdullah Salim Sabalan that he said: A'ishah used to admire my trustworthy, and she used to hire me. She showed me how the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution. She rinsed her mouth and snuffed water into her nostrils and blew it out thrice, washed her face thrice. Then, she washed her right forearm (up to the elbow) thrice, and her left forearm (up to the elbow) thrice. She placed her hand in the front part of her head, and passed it over her head once to its back. Then, she wiped her ears and cheeks. Salim said: I used to come to her while I was still a slave, having a written deed of emancipation (in return for a certain sum of money), and she never hid herself from me: she used to sit in front of me, and have talks with me. One day, I came to her and said: "Invoke blessing upon me O Mother of Believers!" she asked: "What is the matter with you?" I said: "Allah Almighty has emancipated me." She said: "Allah's blessing be upon you!" then, she let the veil fall (and she was hidden) from me, and after that day, I've never seen her.

[84] Wiping The Ears

101- It is narrated on the authority of Ibn Abbas that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution, in which he washed both his hands, then rinsed his mouth, and then snuffed water into his nostrils (and blew it out) from only a single handful (of water). Then he washed his face, both his forearms (up to the elbows) once. Then, he passed his wet hands over his head and ears once. Then, he washed both his feet.

[85] Wiping The Ears With The Head

102- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution. he took a handful of water and rinsed his mouth and snuffed his nose with water. He took another one, with which he washed his face. Then, he took a third handful with which he washed his right forearm, and took further one with which he washed his left forearm. He passed his wet hands over his head and wiped both his ears: the inside parts of them with the help of his index fingers, and their backs with the help of his thumbs. He took a further handful of water therewith he washed his right foot, and took another handful therewith he washed his left foot.

103- It is narrated on the authority of Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a

(83) ـ بابُ مَسْحِ المَرْأَةِ رَأْسَها

100 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ جُعَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ بْنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ قَالَ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ سَالِمٌ سَبْلاَنُ قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَعْجِبُ بِأَمَانَتِهِ وَتَسْتَأْجِرُهُ فَأَرَتْنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ فَتَمَضْمَضَتْ وَاسْتَنْثَرَتْ ثَلاَثاً وَغَسَلَتْ وَجْهَهَا ثَلاَثاً ثُمَّ غَسَلَتْ يَدَهَا الْيُمْنَى ثَلاَثاً وَالْيُسْرَى ثَلاَثاً وَوَضَعَتْ يَدَهَا فِي مُقَدَّمِ رَأْسِهَا ثُمَّ مَسَحَتْ رَأْسَهَا مَسْحَةً وَاحِدَةً إِلَى مُؤَخَّرِهِ ثُمَّ أَمَرَّتْ يَدَيْهَا بِأُذُنَيْهَا، ثُمَّ أَمَرَّتْ عَلَى الْخَدَّيْنِ.

قَالَ سَالِمٌ: كُنْتُ آتِيهَا مُكَاتَباً مَا تَخْتَفِي مِنِّي فَتَجْلِسُ بَيْنَ يَدَيَّ وَتَتَحَدَّثُ مَعِي حَتَّى جِئْتُهَا ذَاتَ يَوْمٍ فَقُلْتُ: ادْعِي لِي بِالْبَرَكَةِ يَا أُمَّ الْمُؤْمِنِينَ قَالَتْ: وَمَا ذَاكَ؟ قُلْتُ: أَعْتَقَنِي اللَّهُ قَالَتْ: بَارَكَ اللَّهُ لَكَ وَأَرْخَتِ الْحِجَابَ دُونِي فَلَمْ أَرَهَا بَعْدَ ذٰلِكَ الْيَوْمِ.

(84) ـ بابُ مَسْحِ الأُذُنَيْنِ

101 ـ أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ يَدَيْهِ ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ وَغَسَلَ وَجْهَهُ وَغَسَلَ يَدَيْهِ مَرَّةً مَرَّةً وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً». قَالَ عَبْدُ الْعَزِيزِ: وَأَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَجْلاَنَ يَقُولُ فِي ذٰلِكَ: وَغَسَلَ رِجْلَيْهِ.

(85) ـ بابُ مَسْحِ الأُذُنَيْنِ مَعَ الرَّأْسِ وما يُسْتَدَلُّ به على أنَّهما من الرَّأْسِ

102 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَغَرَفَ غَرْفَةً فَمَضْمَضَ وَاسْتَنْشَقَ ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ وَجْهَهُ ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُمْنَى ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُسْرَى ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنِهِمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرِهِمَا بِإِبْهَامَيْهِ ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُمْنَى ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُسْرَى».

103 ـ أَخْبَرَنَا قُتَيْبَةُ وَعُتْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ**

faithful servant (of Allah) offers ablution, in which he rinses his mouth and then snuffs (water into his nostrils and blows it out), his sins then get out of both his mouth and nose; and when he washes his face, his sins get out of his face until they even come out from underneath the lids of his eyes; and when he washes his arms, his sins get out of both arms; and when he passes his hand (wetted with water)over his head, his sins get out of his head until they even come out of his ears; and when he washes his feet, his sins get out of his feet until they even come out from underneath the nails of his toes; and by then, his prayer and walk towards the mosque will have extra reward (of raising up in degrees, and removal of more sins other than those plotted out by the ablution)."

[86] Passing The Wet Hands Over The Turban

104- It is narrated on the authority of Ka'b Ibn Ujrah from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over both his footwears and the turban (when he performed ablution).

105- It is narrated on the authority of Al-Bara' Ibn Azib from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over both his footwears (when he performed ablution).

106- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over the turban and footwears (when he performed ablution).

[87] Passing The Wet Hands Over The Turban With The Forelock

107- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that once, the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, in which he passed his wet hands over his forelock and turban, and also over the footwears.

108- It is narrated on the authority of Hamzah Ibn Al-Mughirah Ibn Shu'bah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" remained behind (the people who were on journey to answer the call of nature), and I remained behind with him; and when he answered the call of nature, he asked me: "Do you have water?" I brought a pot of water to him, and he washed his hands and face, and when he went on uncovering his arms to wash them the sleeves of the cloak proved too narrow (to enable him to bring them out), thereupon he threw the sleeves

فَتَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ فَإِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلاَتُهُ نَافِلَةً لَهُ».

قَالَ قُتَيْبَةُ عَنِ الصُّنَابِحِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ.

(86) ـ بابُ المَسْحِ على العِمَامَةِ

104 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ ح. وَأَنْبَأَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: قَالَ: حَدَّثَنَا الأَعْمَشُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ عَنْ بِلاَلٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ».

105 ـ وأَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُرْجَانِيُّ عَنْ طَلْقِ بْنِ غَنَّامٍ قَالَ: حَدَّثَنَا زَائِدَةُ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ بِلاَلٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ».

106 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ بِلاَلٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخِمَارِ وَالْخُفَّيْنِ».

(87) ـ بابُ المَسْحِ على العِمَامَةِ مَعَ النَّاصِيَةِ

107 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنِ الْحَسَنِ عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ نَاصِيَتَهُ وَعِمَامَتَهُ وَعَلَى الْخُفَّيْنِ» قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ.

108 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَتَخَلَّفْتُ مَعَهُ فَلَمَّا قَضَى حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمِطْهَرَةٍ فَغَسَلَ يَدَيْهِ وَغَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ يَحْسُرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ

on his shoulders, washed his arms, passed his wet hands over his forelock and turban, and both footwears.

[88] The Way Of Passing The Wet Hands Over The Turban

109- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: There are two things, about which I never ask anyone after what I had seen from the Messenger of Allah "Allah's blessing and peace be upon him". Once, we were on journey when he went (far from the people) to answer the call of nature, and after he had relieved himself he came and performed ablution, in which he passed his wet hands over his forelock, both sides of his turban, and also his footwears. (The second thing is) the imam's prayer behind one of his subjects. I was present with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when the time of the prayer was due, and the Messenger of Allah "Allah's blessing and peace be upon him" delayed to come to them, thereupon they established the prayer, and made Abd Ar-Rahman Ibn Awf lead them in the prayer. Then, when the Messenger of Allah "Allah's blessing and peace be upon him" came back, he prayed behind Ibn Awf the remaining portion of the prayer. When Ibn Awf uttered the end salutation the Messenger of Allah "Allah's blessing and peace be upon him" stood up and completed what he had missed.

[89] The Obligation Of Washing Both Feet

110- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him" said: "Woe to the heels (which do not receive the water of ablution) from the fire (of Hell)."

111- It is narrated on the authority of Abdullah Ibn Amr that once the Messenger of Allah "Allah's blessing and peace be upon him" saw some people performing ablution, with their heels seeming (to receive no water of ablution), thereupon he said: "Woe to the heels (which receive no water during the ablution) from the fire (of Hell)! Make perfect your ablution!"

[90] Which Foot Should One Wash First?

112- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right as possible as he could in all of his affairs, such as his getting purified, putting on his sandals, walking, etc.

[91] Washing Both Feet With Both Hands

113- It is narrated on the authority of Umarah Ibn Uthman Ibn Hunaif that he said: Al-Qaisi told me that once, he was on journey with the Messenger of

فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ.

(88) ـ بابٌ كَيْفَ المَسْحُ على العِمَامَةِ

109 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ وَهْبٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: خَصْلَتَانِ لاَ أَسْأَلُ عَنْهُمَا أَحَداً بَعْدَ مَا شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ فَبَرَزَ لِحَاجَتِهِ ثُمَّ جَاءَ فَتَوَضَّأَ وَمَسَحَ بِنَاصِيَتِهِ وَجَانِبَيْ عِمَامَتِهِ وَمَسَحَ عَلَى خُفَّيْهِ. قَالَ: وَصَلاَةُ الإِمَامِ خَلْفَ الرَّجُلِ مِنْ رَعِيَّتِهِ فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ فِي سَفَرٍ فَحَضَرَتِ الصَّلاَةُ فَاحْتَبَسَ عَلَيْهِمُ النَّبِيُّ ﷺ فَأَقَامُوا الصَّلاَةَ وَقَدَّمُوا ابْنَ عَوْفٍ فَصَلَّى بِهِمْ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَصَلَّى خَلْفَ ابْنِ عَوْفٍ مَا بَقِيَ مِنَ الصَّلاَةِ فَلَمَّا سَلَّمَ ابْنُ عَوْفٍ قَامَ النَّبِيُّ ﷺ فَقَضَى مَا سُبِقَ بِهِ.

(89) ـ بابُ إِيجَابِ غَسْلِ الرِّجْلَيْنِ

110 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ شُعْبَةَ ح. وَأَنْبَأَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: **«وَيْلٌ لِلْعَقِبِ مِنَ النَّارِ»**.

111 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ وَاللَّفْظُ لَهُ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْماً يَتَوَضَّؤُونَ فَرَأَى أَعْقَابَهُمْ تَلُوحُ فَقَالَ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ»**.

(90) ـ بابٌ بأيِّ الرِّجْلَيْنِ يَبْدَأُ بالغَسْلِ

112 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَذَكَرَتْ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَنَعْلِهِ وَتَرَجُّلِهِ». قَالَ شُعْبَةُ: ثُمَّ سَمِعْتُ الأَشْعَثَ بِوَاسِطٍ يَقُولُ: يُحِبُّ التَّيَامُنَ فَذَكَرَ شَأْنَهُ كُلَّهُ ثُمَّ سَمِعْتُهُ بِالْكُوفَةِ يَقُولُ: يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ.

(91) ـ بابُ غَسْلِ الرِّجْلَيْنِ باليَدَيْنِ

113 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ الْمَدَنِيُّ قَالَ: سَمِعْتُ ابْنَ عُثْمَانَ بْنِ حُنَيْفٍ يَعْنِي عُمَارَةَ قَالَ: حَدَّثَنِي الْقَيْسِيّ: «أَنَّهُ

Allah "Allah's blessing and peace be upon him" when water was brought to him, thereupon he poured water from the utensil over both his hands and washed them once, then washed his face and arms once for each, and then washed both his feet with his right hand.

[92] The Command To Rub In Between The Fingers

114- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you perform ablution, make perfect your ablution, and rub (with water) in between the fingers."

[93] The Number Of Times Of Washing Both Feet

115- It is narrated on the authority of Abu Hayyah that he said: I saw Ali having performed ablution, in which he washed both his hands thrice, rinsed his mouth and snuffed water into his nostrils (and washed his nose) thrice, then washed his face thrice, his arms thrice for each, passed his wet hands over his head, and washed both his feet (up to the ankles) thrice for each. Then he said: "This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution."

[94] The Limit Of Washing (The Parts Of Ablution)

116- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave: I saw Uthman Ibn Affan having asked for (water to perform) ablution: he offered ablution, in which he washed his hands thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like this of mine. He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him."

[95] Performing Ablution In Sandals

117- It is narrated on the authority of Ubaid Ibn Juraij that he said: I said to Ibn Umar: "I saw you wearing those hairless sandals (made of tanned leather), in which you perform ablution." He said: "No doubt, I saw the

كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأُتِيَ بِمَاءٍ فَقَالَ عَلَى يَدَيْهِ مِنَ الإِنَاءِ فَغَسَلَهُمَا مَرَّةً وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ مَرَّةً مَرَّةً وَغَسَلَ رِجْلَيْهِ بِيَمِينِهِ كِلْتَاهُمَا».

(92) ـ بابُ الأَمْرِ بِتَخْلِيلِ الأَصَابِعِ

114 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ وَكَانَ يُكْنَى أَبَا هَاشِمٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ عَنْ عَاصِمِ بْنِ لَقِيطٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا تَوَضَّأْتَ فَأَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ»**.

(93) ـ بابُ عَدَدِ غَسْلِ الرِّجْلَيْنِ

115 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيّاً تَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلاثاً وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلاثاً وَغَسَلَ وَجْهَهُ ثَلاثاً وَذِرَاعَيْهِ ثَلاثاً ثَلاثاً وَمَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ ثَلاثاً ثَلاثاً ثُمَّ قَالَ: هٰذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ.

(94) ـ باب حَدّ الغَسْل

116 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ دَعَا بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلاثَ مَرَّاتٍ ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلاثَ مَرَّاتٍ ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

(95) ـ بابُ الوُضُوءِ فِي النَّعْلِ

117 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ وَمَالِكٌ وَابْنُ جُرَيْجٍ عَنِ الْمَقْبُرِيِّ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ هٰذِهِ النِّعَالَ

Messenger of Allah "Allah's blessing and peace be upon him" wearing them, in which he performed ablution."

[96] Passing The Wet Hand Over The Footwears

118- It is narrated on the authority of Jarir Ibn Abdullah that he performed ablution in which he passed his wet hand over his footwears. It was said to him: "Could we pass our hands over our footwears (on performing ablution)?" he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hand over his footwears (while performing ablution)." However, the companions of Abdullah admired this statement of Jarir for Jarir's conversion into Islam was a short time before the death of the Messenger of Allah "Allah's blessing and peace be upon him".

119- It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah Ad-Damari from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution, in which he passed his wet hand over his footwears.

120- It is narrated on the authority of Usamah Ibn Zaid that he said: Both the Messenger of Allah "Allah's blessing and peace be upon him" and Bilal entered the Markets, and the Prophet went to answer the call of nature, and then he came out. I asked Bilal: "What did the Messenger of Allah "Allah's blessing and peace be upon him" do?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" went to answer the call of nature, and then he performed ablution, in which he washed his face and forearms, passed his wet hands over his head, and over both the footwears, and then he offered prayer."

121- It is narrated on the authority of Abdullah Ibn Umar from Sa'd Ibn Abu Waqqas from the Messenger of Allah "Allah's blessing and peace be upon him" that he passed his wet hand over his footwears (while performing ablution).

122- It is narrated on the authority of Sa'd Ibn Abu Waqqas from the Messenger of Allah "Allah's blessing and peace be upon him" that there is no harm in passing the wet hand over the footwears (in ablution).

123- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with the container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he brought them out from under the cloak. He washed them, wiped his

السُّبْتِيَّةَ وَتَتَوَضَّأُ فِيهَا قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُهَا وَيَتَوَضَّأُ فِيهَا».

(96) ـ بابُ المَسْحِ على الخُفَّيْنِ

118 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَفْصٌ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَمْسَحُ؟ فَقَالَ: قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ. وَكَانَ أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ قَوْلُ جَرِيرٍ وَكَانَ إِسْلاَمُ جَرِيرٍ قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِيَسِيرٍ.

119 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنْ أَبِيهِ «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ».

120 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ وَسُلَيْمَانُ بْنُ دَاوُدَ وَاللَّفْظُ لَهُ عَنِ ابْنِ نَافِعٍ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَبِلاَلٌ الأَسْوَاقَ فَذَهَبَ لِحَاجَتِهِ ثُمَّ خَرَجَ قَالَ أُسَامَةُ: فَسَأَلْتُ بِلاَلاً مَا صَنَعَ؟ فَقَالَ بِلاَلٌ: ذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ ثُمَّ تَوَضَّأَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ صَلَّى.

121 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ».

122 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: «أَنَّهُ لاَ بَأْسَ بِهِ».

123 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِإِدَاوَةٍ فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتْ بِهِ الْجُبَّةُ

head and passed his wet hand over his footwears. Then he led us in the prayer.

124- It is narrated on the authority of Al-Mughirah that once, the Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature, and Al-Mughirah followed him with a container of water, from which he poured over him until he finished from his need. Then, he performed ablution, in which he passed his wet hand over the footwears.

[97] Passing The Wet Hand Over The Footwears On Journey

125- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Once I was on journey with The Prophet "Allah's blessing and peace be upon him" when he said to me: "O Mughirah! Remain behind (the people) and O people! Proceed on!" so, I remained behind with him, and I had a container of water and the people proceeded on. Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature. Then, he came back and I went on pouring water on him, and he was wearing a Syrian cloak of tight sleeves. He tried to take out his hands from its sleeves but it was very tight. So he took out his hands from under it and washed his face, and both his forearms, and passed his wet hands over his head and footwears.

[98] The Term Within Which Such As Is On Journey Could Keep Passing Wet Hands Over The Footwears

126- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us a three-day-and-night concession not to take off our footwears while being on journey (whenever we liked to offer ablution provided that they were worn after offering ablution).

127- It is narrated on the authority of Zirr that he said: I asked Safwan Ibn Assal about passing wet hands over the footwears (on performing ablution), thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) because of excretion, or of urination, or of sleep for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream).

[99] The Range Of Time Within Which The Resident Could Keep Passing Wet Hands Over The Footwears

128- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave a three-day-and-night

فَأَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا.

124 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ عَنْ أَبِيهِ الْمُغِيرَةِ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حَتَّى فَرَغَ مِنْ حَاجَتِهِ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ».

(97) ـ باب المَسْح على الخُفَّيْن في السَّفَر

125 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «**تَخَلَّفْ يَا مُغِيرَةُ وَامْضُوا أَيُّهَا النَّاسُ**» فَتَخَلَّفْتُ وَمَعِي إِدَاوَةٌ مِنْ مَاءٍ وَمَضَى النَّاسُ فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ فَأَرَادَ أَنْ يُخْرِجَ يَدَهُ مِنْهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى خُفَّيْهِ.

(98) ـ باب التَّوْقِيتِ في المَسْحِ على الخُفَّيْنِ للمُسَافِر

126 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: «رَخَّصَ لَنَا النَّبِيُّ ﷺ إِذَا كُنَّا مُسَافِرِينَ أَنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ».

127 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَاوِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ مِغْوَلٍ وَزُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ عَنْ زِرٍّ قَالَ: سَأَلْتُ صَفْوَانَ بْنَ عَسَّالٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِفَافِنَا وَلاَ نَنْزِعَهَا ثَلاَثَةَ أَيَّامٍ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ إِلاَّ مِنْ جَنَابَةٍ».

(99) ـ باب التَّوْقِيتِ في المَسْحِ على الخُفَّيْنِ للمُقِيم

128 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلاَئِيِّ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ شُرَيْحِ بْنِ

Term to such as is on journey, and a day-and-a-night term to the resident during which one could keep passing his wet hands over the footwears (on performing ablution).

129- It is narrated on the authority of Shuraih Ibn Hani': I asked A'ishah about (the limit of time which one should not go beyond in) wiping the footwears (in ablution), thereupon she said: "Go to Ali and ask him for he has better knowledge of that." I came to Ali and asked him about (the limit of time which one should not go beyond in) wiping (the footwears in ablution), and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us permission according to which the one who is in residence could keep wiping (his footwears in ablution) for (no more than) a day and a night (i.e. twenty-four hours), and he who is on journey could do for three days."

[100] Performing Ablution Not Because Of Breaking Ablution

130- It is narrated on the authority of An-Nazzal Ibn Sabrah who said: I saw Ali having offered the Zhuhr prayer, then he sat to receive the people (and settle their cases) in the mosque, then, when the Asr prayer was due, water was brought to him, therewith he washed his face and arms and rubbed his head and feet. Then, he took and drank from the remaining of the water of his ablution while standing. He Then said: "No doubt, some people dislike that, even though I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done so; and this is the way of ablution of the one who has not broken his ablution."

[101] Performing Ablution For Every (Obligatory) Prayer

131- It is narrated on the authority of Anas that he said: A small tumbler of water was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he performed ablution. He (the sub-narrator) asked Anas: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to perform ablution for every (obligatory) prayer?" he answered in the affirmative. He further asked: "What about you?" he said: "We used to offer the prayers (with one ablution) as long as we did not break ablution; and it happened that we offered many prayers with a single ablution."

132- It is narrated on the authority of Ibn Abbas that once the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space (after he had answered the call of nature), and food was brought near him, thereupon they asked him: "Should we not bring (water for you to perform) ablution?" on that he said: "I've been commanded to perform ablution just when I stand to offer prayer."

هَانِىءٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمُسَافِرِ ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ وَيَوْماً وَلَيْلَةً لِلْمُقِيمِ»، يَعْنِي فِي الْمَسْحِ.

129 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنِ الْحَكَمِ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ شُرَيْحِ بْنِ هَانِىءٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ: ائْتِ عَلِيّاً فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَأَتَيْتُ عَلِيّاً فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ يَمْسَحَ الْمُقِيمُ يَوْماً وَلَيْلَةً وَالْمُسَافِرُ ثَلاَثاً».

(100) ـ باب صِفَةِ الوُضُوءِ من غير حَدَثٍ

130 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: «رَأَيْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ لِحَوائِجِ النَّاسِ فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِي بِتَوْرٍ مِنْ مَاءٍ فَأَخَذَ مِنْهُ كَفّاً فَمَسَحَ بِهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِماً وَقَالَ: إِنَّ نَاساً يَكْرَهُونَ هٰذَا وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ وَهٰذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ».

(101) ـ باب الوُضُوءِ لكلِّ صَلاةٍ

131 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ عَنْ أَنَسٍ أَنَّهُ ذَكَرَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِإِنَاءٍ صَغِيرٍ فَتَوَضَّأَ قُلْتُ: أَكَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلاَةٍ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتُمْ؟ قَالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ مَا لَمْ نُحْدِثْ قَالَ: وَقَدْ كُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ.

132 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلاَءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلاَ نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «**إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلاَةِ**».

133- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution for every (obligatory) prayer. When it was the day of the conquest (of Mecca) he offered all the prayers with a single ablution. Umar said to him: "You did a thing which you've never done earlier!" he said: "I did it intentionally O Umar."

[102] Sprinkling Water Over The Private Parts

134- It is narrated on the authority of Al-Hakam (Ibn Sufyan Ath-Thaqafi) from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would take a handful of water and sprinkled it as such, i.e. over his private parts as Shu'bah describes.

135- It is narrated on the authority of Al-Hakam Ibn Sufyan that he said: I saw the Messenger of Allah having performed ablution, after which he sprinkled water over his private parts.

[103] Utilizing The Remaining Of The Water Of Ablution

136- It is narrated on the authority of Abu Hayyah that he said: I saw Ali having performed ablution, in which he washed each part thrice. Then, he stood and drank the Remaining of the water of his ablution, and said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the like of what I've done."

137- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I was present with the Messenger of Allah "Allah's blessing and peace be upon him" at (a place known as) Al-Batha', and Bilal brought out the Remaining of the water of his ablution, to which the people hurried to receive from it, and I got something of it. A short stick was fixed for him to which he led the prayer, and at that time, donkeys, dogs and women passed by in front of him (from behind the short stick).

138- It is narrated on the authority of Jabir that he said: I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came to visit me and enquire about my health, and they found me unconscious, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and sprinkled the Remaining of the water of his ablution over my body (which led me to restore my consciousness).

[104] The Obligation Of Performing Ablution (For Prayer)

139- It is narrated on the authority of Abu Al-Malih from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

133 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلاَةٍ فَلَمَّا كَانَ يَوْمُ الْفَتْحِ صَلَّى الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ فَقَالَ لَهُ عُمَرُ: فَعَلْتَ شَيْئاً لَمْ تَكُنْ تَفْعَلُهُ. قَالَ: «**عَمْداً فَعَلْتُهُ يا عُمَرُ**».

(102) ـ بابُ النَّضْحِ

134 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ الْحَكَمِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ حَفْنَةً مِنْ مَاءٍ فَقَالَ بِهَا هٰكَذَا» وَوَصَفَ شُعْبَةُ نَضَحَ بِهِ فَرْجَهُ فَذَكَرْتُهُ لإِبْرَاهِيمَ فَأَعْجَبَهُ.

قَالَ الشَّيْخُ ٱبْنُ السُّنِّيِّ: الْحَكَمُ هُوَ ٱبْنُ سُفْيَانَ الثَّقَفِيُّ رَضِيَ اللَّهُ عَنْهُ.

135 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا الأَحْوَصُ بْنُ جَوَّابٍ حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ مَنْصُورٍ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ وَهُوَ ٱبْنُ يَزِيدَ الْجَرْمِيُّ قَالَ: حَدَّثَنَا سُفْيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَنَضَحَ فَرْجَهُ» قَالَ أَحْمَدُ: «فَنَضَحَ فَرْجَهُ».

(103) ـ بابُ الانْتِفَاعِ بِفَضْلِ الوُضُوءِ

136 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ قَالَ: «رَأَيْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ ثَلاَثاً ثَلاَثاً ثُمَّ قَامَ فَشَرِبَ فَضْلَ وَضُوئِهِ وَقَالَ: صَنَعَ رَسُولُ اللَّهِ ﷺ كَمَا صَنَعْتُ».

137 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِالْبَطْحَاءِ وَأَخْرَجَ بِلاَلٌ فَضْلَ وَضُوئِهِ فَابْتَدَرَهُ النَّاسُ فَنِلْتُ مِنْهُ شَيْئاً وَرَكَزَتْ لَهُ الْعَنَزَةَ فَصَلَّى بِالنَّاسِ وَالْحُمُرُ وَالْكِلاَبُ وَالْمَرْأَةُ يَمُرُّونَ بَيْنَ يَدَيْهِ.

138 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ ٱبْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي فَوَجَدَانِي قَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ وَضوءَهُ.

(104) ـ باب فَرْضِ الوُضُوءِ

139 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ قَالَ: قَالَ

said: "Allah never accepts prayer without performing ablution, nor does He accept (an object of) charity resulting from misappropriation."

[105] Exceeding The Due Limits In Performing Ablution

140- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the ablution, thereupon the Prophet "Allah's blessing and peace be upon him" showed him (that it was be to wash each part of the body the ablution should reach) thrice (barring wiping the head and washing the feet), and then he said: "This is the (maximum limit beyond which none should go in) ablution; and whoever does more than that, has mistreated (the etiquette of Islamic law), wronged (himself), and transgressed the due bounds (of using water)."

[106] The Command To Offer Ablution Perfectly

141- It is narrated on the authority of Abdullah Ibn Ubaidullah that he said: We were sitting with Ibn Abbas; and he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" never favoured us apart from all the people but with three things: he commanded us to perform ablution perfectly, not to accept the charity, and not to let donkeys jump on horses (for the purpose of copulation)."

142- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make perfect your ablution!"

[107] The Excellence Of Doing That

143- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Wouldn't I guide you to that, with which Allah obliterates the sins and raises the ranks (of people)? It is to perform ablution perfectly, no matter harmful it might be, to increase paces (i.e. going so much) to the mosque, and to wait the coming prayer after offering the current one; and that is the (source of) strength (which makes the soul attached to the desired obedience)! that is the (source of) strength! that is the (source of) strength!"

[108] The Reward Of Such As Offers Ablution As He Was Ordered

144- It is narrated on the authority of Asim Ibn Sufyan Ath-Thaqafi that they took part in the holy battle of As-Salasil; and when they fail to catch up with the fight, they took their positions as guards (on the borders of the state). When they returned to Mu'awiyah, there was with him Abu Ayyub and Uqbah Ibn Amir. Asim said: "O Abu Ayyub! We failed to catch up with

رَسُولُ اللَّهِ ﷺ: «لاَ يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ وَلاَ صَدَقَةً مِنْ غُلُولٍ».

(105) ـ باب الاعْتِدَاء في الوُضُوء

140 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلاَثاً ثَلاَثاً ثُمَّ قَالَ: «هٰذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هٰذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ».

(106) ـ باب الأمر بإسْبَاغ الوُضُوء

141 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَبُو جَهْضَمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «كُنَّا جُلُوساً إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ: وَاللَّهِ مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلاَّ بِثَلاَثَةِ أَشْيَاءَ فَإِنَّهُ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ وَلاَ نَأْكُلَ الصَّدَقَةَ وَلاَ نُنْزِيَ الْحُمُرَ عَلَى الْخَيْلِ».

142 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْبِغُوا الْوُضُوءَ».

(107) ـ باب الفَضْل في ذلك

143 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ فَذٰلِكُمُ الرِّبَاطُ فَذٰلِكُمُ الرِّبَاطُ فَذٰلِكُمُ الرِّبَاطُ».

(108) ـ باب ثَوَاب مَنْ تَوَضَّأَ كما أُمِرَ

144 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ سُفْيَانَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ: أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلاَسِلِ فَفَاتَهُمُ الْغَزْوُ فَرَابَطُوا ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ وَعُقْبَةُ بْنُ عَامِرٍ فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ فَاتَنَا الْغَزْوُ الْعَامَ وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الأَرْبَعَةِ غُفِرَ لَهُ ذَنْبُهُ

the fight this year; and we were informed that whoever offered prayer in the four mosques (i.e. the Ka'bah, the Prophet's mosque, the Furthest Mosque, and the mosque of Quba), his sins will be forgiven for him." Abu Ayyub said: "O son of my brother! Should I guide you to what is easier than that? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution (perfectly) as he was commanded (to do), and offers prayer (perfectly) as it was enjoined upon him, all of his previous sins will be forgiven for him. Isn't it so O Uqbah?" he answered in the affirmative.

145- It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution perfectly as Allah Almighty ordered him, then, the five (obligatory) prayers act as expiations for (whatever sins and mistakes committed in the intervals) between them."

146- It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no person, who performs ablution perfectly, and offers the prayer (for which he performs ablution), but that whatever (sins and mistakes are committed in the interval) between it and the coming prayer is forgiven for him until he offers it."

147- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard Amr Ibn Abasah having said: I said: "O Messenger of Allah! tell me about (performing) ablution." He said: "As for performing ablution, no doubt, if you perform ablution in which you wash both your hands until you clean them, your sins will get out from underneath your nails and fingertips. If you rinse your mouth, snuff water into your nostrils and then blow it, wash your face, wash your forearms up to the elbows, pass your wet hands over your head, and wash your feet up to the ankles, you will then get rid of all of your sins. When you place your face (on the ground in prostration during the prayer) to Allah Almighty, you will become free from all of your sins (and get as pure) as you were on the day you were born." Abu Umamah said to him: "O Amr Ibn Abasa! Consider what you are saying. (Do you say) that all of that would be given to a man at one station (i.e. performing ablution and prayer)?" Upon this Amr said: "O Abu Umamah! I have grown old and I am at the threshold of death. I'm not in need to attribute a lie to The Messenger of Allah "Allah's blessing and peace be upon him". No doubt, I heard it with my ear, and kept it in my mind from The Messenger of Allah "Allah's blessing and peace be upon him"."

فَقَالَ: يَا ٱبْنَ أَخِي أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا قَدَّمَ مِنْ عَمَلٍ»**. أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ.

145 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ أَخْبَرَ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: **«مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَالصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ»**.

146 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا مِنِ ٱمْرِىءٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الصَّلَاةَ إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الأُخْرَى حَتَّى يُصَلِّيَهَا»**.

147 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا آدَمُ بْنُ إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ هُوَ ٱبْنُ سَعْدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ بْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ الْوُضُوءُ؟ قَالَ: **«أَمَّا الْوُضُوءُ فَإِنَّكَ إِذَا تَوَضَّأْتَ فَغَسَلْتَ كَفَّيْكَ فَأَنْقَيْتَهُمَا خَرَجَتْ خَطَايَاكَ مِنْ بَيْنِ أَظْفَارِكَ وَأَنَامِلِكَ فَإِذَا مَضْمَضْتَ وَٱسْتَنْشَقْتَ مَنْخِرَيْكَ وَغَسَلْتَ وَجْهَكَ وَيَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَمَسَحْتَ رَأْسَكَ وَغَسَلْتَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ اغْتَسَلْتَ مِنْ عَامَّةِ خَطَايَاكَ فَإِنْ أَنْتَ وَضَعْتَ وَجْهَكَ لِلَّهِ عَزَّ وَجَلَّ خَرَجْتَ مِنْ خَطَايَاكَ كَيَوْمِ وَلَدَتْكَ أُمُّكَ»**. قَالَ أَبُو أُمَامَةَ فَقُلْتُ: يَا عَمْرَو بْنَ عَبَسَةَ ٱنْظُرْ مَا تَقُولُ أَكُلُّ هٰذَا يُعْطَى فِي مَجْلِسٍ وَاحِدٍ؟ فَقَالَ: أَمَا وَاللَّهِ لَقَدْ كَبِرَتْ سِنِّي وَدَنَا أَجَلِي وَمَا بِي مِنْ فَقْرٍ فَأَكْذِبَ عَلَى رَسُولِ اللَّهِ ﷺ وَلَقَدْ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ.

[109] What Is Said After Finishing From Performing Ablution

148- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then says: "I bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, and he will enter the Garden from whichever he likes."

[110] The Adornment Of Ablution

149- It is narrated on the authority of Abu Hazim that he said: I was behind Abu Hurairah while he was performing ablution. He used to stretch his hand until the water would reach his armpit. I said to him: "O Abu Hurairah! What is this ablution?" upon this, Abu Hurairah said: "Are you here o son of (the tribe of) Farrukh? Had I learnt that you were here, I would not have performed such an ablution. No doubt, I heard my friend (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "An adornment (i.e. the light on The Day of Judgement) would reach from a believer's body the places where the ablution reaches."

150- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, Allah willing, are about to join you. Would that I could see my brothers!" They (the companions) asked: "Are we not your brothers, O Messenger of Allah?" He said: "You are my Companions, and my brothers are those who have not yet come into the world." They asked: "O Messenger of Allah! How would you recognize those persons of your nation who have not yet come?" He said: "Suppose that a man had horses with white foreheads and legs among horses which are all black, would he not be able to recognize his own horses?" They said: "He would recognize them O Messenger of Allah." He said: "They (our brothers) would come with bright faces, arms and legs because of the marks of ablution. I would be ahead of them at the Fountain."

[111] The Reward Of Such As Performs Ablution Perfectly And Offers A Two-Rak'ah Prayer

151- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then offers a two-rak'ah prayer, to which he is wholeheartedly and sincerely devoted, the Garden will be assured to him."

(109) ـ بابُ القَوْلِ بَعْدَ الفَرَاغِ مِنَ الوُضُوءِ

148 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدرِيسَ الْخَوْلاَنِيِّ وَأَبِي عُثْمَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فُتِّحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».**

(110) ـ بابُ حِلْيَةِ الوُضُوءِ

149 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلَفٍ وَهُوَ ابْنُ خَلِيفَةَ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلاَةِ وَكَانَ يَغْسِلُ يَدَيْهِ حَتَّى يَبْلُغَ إِبْطَيْهِ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ مَا هٰذَا الْوُضُوءُ؟ فَقَالَ لِي: يا بَنِي فَرُّوخَ أَنْتُمْ هٰهُنَا لَوْ عَلِمْتُ أَنَّكُمْ هٰهُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضُوءَ سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: **«تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ».**

150 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: **«السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا»** قَالُوا يَا رَسُولَ اللَّهِ أَلَسْنَا إِخْوَانَكَ؟ قَالَ: **«بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدُ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ»**. قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ؟ قَالَ: **«أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ بُهْمٍ دُهْمٍ أَلاَ يَعْرِفُ خَيْلَهُ؟»** قَالُوا: بَلَى قَالَ: **«فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرّاً مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ».**

(111) ـ بابُ ثَوَابِ مَنْ أَحْسَنَ الوُضُوءَ ثم صَلَّى رَكْعَتَيْنِ

151 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ وَأَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ وَجَبَتْ لَهُ الْجَنَّةُ».**

[112] What Breaks And What Breaks Not Ablution

152- It is narrated on the authority of Ali that he said: I used to have pre-seminal fluid repeatedly, and since my wife was the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", I felt shy of asking him about that. I told a man sitting by his side to ask him, and he asked him, and he said: "It makes ablution binding (upon such as gets it)."

153- It is narrated on the authority of Ali that he said: I said to Al-Miqdad: "What about a man who approaches his wife and (fondles her) and gets pre-seminal fluid, even though he has no sexual relation with her? Would that you ask the Messenger of Allah "Allah's blessing and peace be upon him" about the judgement of that. Indeed, I feel shy of asking him such a question since his daughter (Fatimah) is my wife." He asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "Let such then wash his penis and testicles, and then offer ablution like that he offers for the prayer."

154- It is narrated on the authority of Ali that he said: I used to get pre-seminal fluid so much, and I told Ammar Ibn Yasir to ask the Messenger of Allah "Allah's blessing and peace be upon him" about that, since his daughter was my wife (and I felt shy of asking him such a question). He (asked him, and the Prophet) said: "To offer ablution is sufficient for him."

155- It is narrated on the authority of Rafi' Ibn Khadij that Ali told Ammar Ibn Yasir to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the pre-seminal fluid, and he (asked him, thereupon the Prophet) said: "Let him wash his penis and testicles, and perform ablution."

156- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that Ali required him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have pre-seminal fluid: "What should he do? Indeed, his (the Prophet's) daughter (Fatimah) is my wife, and I feel shy of asking him such a question." I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that (secretion discharge before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution like that he offers for the prayer."

157- It is narrated on the authority of Ali that he said: I felt shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the pre-seminal fluid, because of Fatimah (his daughter, and

(112) ـ باب ما يَنْقُضُ الوُضُوءَ وما لا يَنْقُضُ الوُضُوءَ مِنَ المَذْيِ

152 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلاً مَذَّاءً وَكَانَتْ ٱبْنَةُ النَّبِيِّ ﷺ تَحْتِي فَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَقُلْتُ لِرَجُلٍ جَالِسٍ إِلَى جَنْبِي: سَلْهُ، فَسَأَلَهُ فَقَالَ: «**فِيهِ الْوُضُوءُ**».

153 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِلْمِقْدَادِ: إِذَا بَنَى الرَّجُلُ بِأَهْلِهِ فَأَمْذَى وَلَمْ يُجَامِعْ فَسَلِ النَّبِيَّ ﷺ عَنْ ذٰلِكَ فَإِنِّي أَسْتَحِي أَنْ أَسْأَلَهُ عَنْ ذٰلِكَ وَابْنَتُهُ تَحْتِي فَسَأَلَهُ فَقَالَ: «**يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ**».

154 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ عَائِشِ بْنِ أَنَسٍ أَنَّ عَلِيّاً قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَأَمَرْتُ عَمَّارَ بْنَ يَاسِرٍ يَسْأَلُ رَسُولَ اللَّهِ ﷺ مِنْ أَجْلِ ٱبْنَتِهِ عِنْدِي فَقَالَ: «**يَكْفِي مِنْ ذٰلِكَ الْوُضُوءُ**».

155 ـ أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا أُمَيَّةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ أَنَّ رَوْحَ بْنَ الْقَاسِمِ حَدَّثَهُ عَنِ ٱبْنِ نُجَيْحٍ عَنْ عَطَاءٍ عَنْ إِيَاسِ بْنِ خَلِيفَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ عَلِيّاً أَمَرَ عَمَّاراً أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «**يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ**».

156 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ الْمَرْوَزِيُّ عَنْ مَالِكٍ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ: أَنَّ عَلِيّاً أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ فَإِنَّ عِنْدِي ٱبْنَتَهُ وَأَنَا أَسْتَحِي أَنْ أَسْأَلَهُ؟ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ وَيَتَوَضَّأْ وُضُوءَهُ لِلصَّلاَةِ**».

157 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِراً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ قَالَ: ٱسْتَحْيَيْتُ أَنْ أَسْأَلَ

she was my wife), and I told Al-Miqdad Ibn Al-Aswad to ask him, thereupon he said: "It makes ablution binding."

[113] Performing Ablution Because Of Excretion And Urination

158- It is narrated on the authority of Zirr Ibn Hubaish: I came to Safwan Ibn Assal Al-Muradi who asked me: "What led you to come?" I said: "I came in pursuit of knowledge (so that I would afterwards make it widespread among the people)." On that he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no one who sets out of his house in search for knowledge but that the angels place (or lower) their wings out of their good pleasure with what he does." He further asked him: "About which do you want to ask?" he said: "I want to ask you about the footwears." On that he said: "Whenever we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey, he would command us not to take off our footwears for three days (whenever we liked to offer ablution provided that they were worn after offering ablution) unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream), but not because of excretion, or of urination, or of sleep."

[114] Performing Ablution Because Of Excretion

159- It is narrated on the authority of Safwan Ibn Assal that he said: "Whenever we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey, he would command us not to take off our footwears for three days (whenever we liked to offer ablution provided that they were worn after offering ablution) unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream), but not because of excretion, or of urination, or of sleep."

[115] Performing Ablution Because Of Making Wind

160- It is narrated on the authority of Abdullah Ibn Zaid that he said: A complaint was made to the Prophet "Allah's blessing and peace be upon him" that a man might find something suspicious in the prayer, thereupon he said: "Let not him turn away unless he detects wind or hears sound."

[116] Performing Ablution Because Of Sleep

161- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he pours (water) over it (and washes it) thrice: indeed, he does not know where his hand has been during (his sleep at) night."

النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ بْنَ الأَسْوَدِ فَسَأَلَهُ فَقَالَ «**فِيهِ الْوُضُوءُ**».

(113) ـ بابُ الوُضُوءِ مِنَ الغَائِطِ والبَوْلِ

158 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ أَنَّهُ سَمِعَ زِرَّ بْنَ حُبَيْشٍ يُحَدِّثُ قَالَ: أَتَيْتُ رَجُلاً يُدْعَى صَفْوَانَ بْنَ عَسَّالٍ فَقَعَدْتُ عَلَى بَابِهِ فَخَرَجَ فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَطْلُبُ الْعِلْمَ قَالَ: إِنَّ الْمَلاَئِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضاً بِمَا يَطْلُبُ فَقَالَ: عَنْ أَيِّ شَيْءٍ تَسْأَلُ؟ قُلْتُ: عَنِ الْخُفَّيْنِ قَالَ: «كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لا نَنْزِعَهُ ثَلاَثاً إِلاَّ مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ».

(114) ـ باب الوُضُوءِ مِنَ الغَائِطِ

159 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ زِرٍّ قَالَ: قَالَ صَفْوَانُ بْنُ عَسَّالٍ: «كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لاَ نَنْزِعَهُ ثَلاَثاً إِلاَّ مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ».

(115) ـ بابُ الوُضُوءِ مِنَ الرِّيحِ

160 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَعِيدٌ يَعْنِي ابْنَ الْمُسَيَّبِ وَعَبَّادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ وَهُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ قَالَ: «**لاَ يَنْصَرِفُ حَتَّى يَجِدَ رِيحاً أَوْ يَسْمَعَ صَوْتاً**».

(116) ـ بابُ الوُضُوءِ مِنَ النَّوْمِ

161 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا ثَلاَثَ مَرَّاتٍ فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ**».

[117] What About Slumber?

162- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man is given to slumber during the prayer, let him turn away, lest he might invoke evil against himself unknowingly."

[118] Performing Ablution Because Of Touching The Penis

163- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: I entered upon Marwan Ibn Al-Hakam, and we discussed the things for which ablution should be performed, and Marwan said: "Ablution should be performed because of touching the penis." Urwah said: "I have no knowledge of that." Marwan said: Bussah Bint Safwan told me that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you touches his penis, let him offer ablution."

164- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: During the time of Marwan's governorship of Medina, he made a mention of the fact that touching the penis makes ablution binding upon such as touches it with his hand. I disapproved of that, and said: "No ablution is binding upon such as touches his penis." On that Marwan said: Bussah Bint Safwan told me that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having mentioned the reasons for which ablution should be performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: " Ablution should be performed because of touching the penis." I kept arguing Marwan over that until he invited one of his guards, and sent him to Bussah to ask her about that which she related to Marwan, and she sent to him with the like of what Marwan related to me from her.

[119] Canceling The Command To Offer Ablution Because Of That

165- It is narrated on the authority of Qais Ibn Talq Ibn Ali from his father that he said: We set out in a delegate until we came to the Messenger of Allah "Allah's blessing and peace be upon him", and we gave him the pledge of allegiance (for Islam), and we offered prayer with him. Then, when he finished from the prayer, a man, seemingly a Bedouin came and asked him: "O Prophet of Allah! What do you say about such as touches his penis (after he performs ablution and before he offers) prayer?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it but a piece of flesh (or a part) of your body?"

(117) ـ بابُ النُّعَاسِ

162 ـ أَخْبَرَنَا بِشْرُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا نَعَسَ الرَّجُلُ وَهُوَ فِي الصَّلاَةِ فَلْيَنْصَرِفْ لَعَلَّهُ يَدْعُو عَلَى نَفْسِهِ وَهُوَ لاَ يَدْرِي»**.

(118) ـ بابُ الوُضُوءِ مِنْ مَسِّ الذَّكَرِ

163 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَعْنٌ أَنْبَأَنَا مَالِكٌ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: أَنْبَأَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ فَقَالَ مَرْوَانُ: مِنْ مَسِّ الذَّكَرِ الْوُضُوءُ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ»**.

164 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: ذَكَرَ مَرْوَانُ فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ أَنَّهُ يَتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ إِذَا أَفْضَى إِلَيْهِ الرَّجُلُ بِيَدِهِ فَأَنْكَرْتُ ذَلِكَ وَقُلْتُ: لاَ وُضُوءَ عَلَى مَنْ مَسَّهُ فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ ذَكَرَ مَا يُتَوَضَّأُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«وَيُتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ»** قَالَ عُرْوَةُ: فَلَمْ أَزَلْ أُمَارِي مَرْوَانَ حَتَّى دَعَا رَجُلاً مِنْ حَرَسِهِ فَأَرْسَلَهُ إِلَى بُسْرَةَ فَسَأَلَهَا عَمَّا حَدَّثَتْ مَرْوَانَ فَأَرْسَلَتْ إِلَيْهِ بُسْرَةُ بِمِثْلِ الَّذِي حَدَّثَنِي عَنْهَا مَرْوَانُ.

(119) ـ بابُ تَرْكِ الوُضُوءِ من ذلك

165 ـ أَخْبَرَنَا هَنَّادٌ عَنْ مُلاَزِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: خَرَجْنَا وَفْداً حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ فَلَمَّا قَضَى الصَّلاَةَ جَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَرَى فِي رَجُلٍ مَسَّ ذَكَرَهُ فِي الصَّلاَةِ؟ قَالَ: **«وَهَلْ هُوَ إِلاَّ مُضْغَةٌ مِنْكَ أَوْ بَضْعَةٌ مِنْكَ؟»**.

[120] There Is No Necessity For One To Offer Ablution Because Of Touching His Wife With No Sexual Desire

166- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" prayed while I was lying in front of him like a dead body (between him and the Qiblah); and whenever he intended to offer the Witr prayer, he would push me with his leg (so that I would move away).

167- It is narrated on the authority of A'ishah that she said: I saw myself lying in front of the Messenger of Allah "Allah's blessing and peace be upon him" while the Messenger of Allah "Allah's blessing and peace be upon him" was offering (supererogatory) prayer; and whenever he intended to prostrate, he would beat my legs, which I would withdraw, and he would then fall in prostration.

168- It is narrated on the authority of A'ishah that she said: I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite to his Qiblah. In prostration he pushed my legs and I withdrew them. When he stood, I stretched them. In those days the homes were without lights.

169- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him" (and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[121] There is No Necessity To Offer Ablution Because Of Kissing

170- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" kissed anyone of his wives, and then he prayed without performing ablution. Abu Abd Ar-Rahman said: There is no narration better than that in this chapter.

[122] Performing Ablution Because Of (Eating What Is Cooked And) Changed By The Fire

171- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."

(120) ـ بابُ تَرْكِ الوُضُوءِ مِنْ مَسِّ الرَّجُلِ امْرَأَتَهُ مِنْ غَيْرِ شَهْوَةٍ

166 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبِ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَ يَدَيْهِ اعْتِرَاضَ الْجَنَازَةِ حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ مَسَّنِي بِرِجْلِهِ».

167 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُمُونِي مُعْتَرِضَةً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ».

168 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرِجْلاَيَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ فَإِذَا قَامَ بَسَطْتُهُمَا وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ».

169 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَنُصَيْرُ بْنُ الْفَرَجِ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَجَعَلْتُ أَطْلُبُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ سَاجِدٌ يَقُولُ: **«أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»**.

(121) ـ بابُ تَرْكِ الوُضُوءِ مِنَ القُبْلَةِ

170 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: أَخْبَرَنِي أَبُو رَوْقٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلاَ يَتَوَضَّأُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَيْسَ فِي هٰذَا الْبَابِ حَدِيثٌ أَحْسَنَ مِنْ هٰذَا الْحَدِيثِ وَإِنْ كَانَ مُرْسَلاً، وَقَدْ رَوَى هٰذَا الْحَدِيثَ الأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

قَالَ يَحْيَى الْقَطَّانُ: حَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ هٰذَا وَحَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «تُصَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ» لاَ شَيْءَ.

(122) ـ باب الوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

171 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ وَعَبْدُ الرَّزَّاقِ قَالاَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ»**.

172- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."

173- It is narrated on the authority of Abdullah Ibn Ibrahim Ibn Qarib that he said: I saw Abu Hurairah performing ablution on the surface of the mosque. On that he said: "I ate pieces of yogurt, because of which I performed ablution; and I heard the Messenger of Allah "Allah's blessing and peace be upon him" having ordered to perform ablution because of (eating) what is touched by the fire."

174- It is narrated on the authority of Ibn Abbas that he said: "Should I perform ablution on account of eating food which I find lawful in Allah's Book, just because it is touched by the fire?" on that Abu Hurairah collected some pebbles and said: "I bear witness as much as the number of these pebbles, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is touched by the fire.""

175- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is touched by the fire."

176- It is narrated on the authority of Abu Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is (cooked and thus) changed by the fire."

177- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is (cooked and thus) changed by the fire."

178- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is cooked by the fire."

179- It is narrated on the authority of Zaid Ibn Thabit that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."

180- It is narrated on the authority of Abu Sufyan Ibn Sa'id Ibn Al-Akhnas Ibn Shariq that he visited Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", and she was his maternal aunt, and she gave him Sawiq. Then she said to him: "O son of my sister! Perform ablution, for I heard the Messenger of Allah

172 ـ أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ حَرْبٍ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّؤوا مِمَّا مَسَّتِ النَّارُ**».

173 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ وَهُوَ ابْنُ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى ظَهْرِ الْمَسْجِدِ فَقَالَ: «أَكَلْتُ أَثْوَارَ أَقِطٍ فَتَوَضَّأْتُ مِنْهَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِالْوُضُوءِ مِمَّا مَسَّتِ النَّارُ».

174 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي عَنْ حُسَيْنٍ الْمُعَلِّمِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الأَوْزَاعِيِّ أَنَّهُ سَمِعَ الْمُطَّلِبَ بْنَ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: أَتَوَضَّأُ مِنْ طَعَامٍ أَجِدُهُ فِي كِتَابِ اللَّهِ حَلاَلاً لأَنَّ النَّارَ مَسَّتْهُ فَجَمَعَ أَبُو هُرَيْرَةَ حَصًى فَقَالَ: أَشْهَدُ عَدَدَ هٰذَا الْحَصَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَوَضَّؤوا مِمَّا مَسَّتِ النَّارُ**».

175 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَوَضَّؤوا مِمَّا مَسَّتِ النَّارُ**».

176 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: أَنْبَأَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قَالَ مُحَمَّدٌ الْقَارِيُّ عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ النَّبِيُّ ﷺ: «**تَوَضَّؤوا مِمَّا غَيَّرَتِ النَّارُ**».

177 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالاَ: حَدَّثَنَا حَرَمِيٌّ وَهُوَ ابْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ جَعْدَةَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْقَارِيِّ عَنْ أَبِي طَلْحَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَوَضَّؤوا مِمَّا غَيَّرَتِ النَّارُ**».

178 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ أَبِي طَلْحَةَ عَنْ أَبِي طَلْحَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**تَوَضَّؤوا مِمَّا أَنْضَجَتِ النَّارُ**».

179 ـ أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ خَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ أَخْبَرَهُ، أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّؤوا مِمَّا مَسَّتِ النَّارُ**».

180 ـ أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا ابْنُ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الأَخْنَسِ بْنِ شَرِيقٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ فَسَقَتْهُ سَوِيقاً ثُمَّ

"Allah's blessing and peace be upon him" having said: "Offer ablution because of (eating) what is touched by the fire."

181- It is narrated on the authority of Abu Sufyan Ibn Sa'id Ibn Al-Akhnas Ibn Shariq that Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", said to him after he had got Sawiq: "O son of my sister! Perform ablution, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Offer ablution because of (eating) what is touched by the fire."

[123] Canceling The Command To Offer Ablution Because Of Eating What Is Changed By The Fire

183- It is narrated on the authority of Umm Salamah that once the Messenger of Allah "Allah's blessing and peace be upon him" ate (the cooked meat of) a shoulder, and then Bilal came (to inform him of the time of the prayer), thereupon he came out to lead the prayer, and he touched no water (i.e. he did not repeat the ablution).

183- It is narrated on the authority of Sulaiman Ibn Yasar that he said: I visited Umm Salamah, and she told me that the Messenger of Allah "Allah's blessing and peace be upon him" happened to become in a state of ceremonial impurity in the morning, not because of a night wet dream discharge (but because of having sexual relation with his wife), and even though he would fast (and take bath). She further told him that once, she served the Messenger of Allah "Allah's blessing and peace be upon him" with a roasted meat of a side (of a sheep), from which he ate, and then he stood to lead the prayer, and did not repeat the ablution.

184- It is narrated on the authority of Ibn Abbas that he said: I was present when the Messenger of Allah "Allah's blessing and peace be upon him" ate bread and meat, and then he stood to lead the prayer, without repeating the ablution.

185- It is narrated on the authority of Jabir Ibn Abdullah that he said: The latest of both which the Messenger of Allah "Allah's blessing and peace be upon him" adopted in this respect was to leave the necessity of performing ablution because of (eating) what is touched by the fire.

[124] Rinsing The Mouth Because Of Having Sawiq

(Powdered parley mixed with water and sometimes with milk)

186- It is narrated on the authority of Suwaid Ibn An-Nu'man that he said: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near

قَالَتْ لَهُ: تَوَضَّأْ يَا ابْنَ أُخْتِي فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

181 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الأَخْنَسِ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لَهُ، وَشَرِبَ سَوِيقاً: يَا ابْنَ أُخْتِي تَوَضَّأْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤوا مِمَّا مَسَّتِ النَّارُ».

(123) ـ بَابُ تَرْكِ الوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

182 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفاً فَجَاءَهُ بِلاَلٌ فَخَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَمَسَّ مَاءً».

183 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَحَدَّثَتْنِي أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْبِحُ جُنُباً مِنْ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ». وحَدَّثَنَا مَعَ هٰذَا الْحَدِيثِ أَنَّهَا حَدَّثَتْهُ: «أَنَّهَا قَرَّبَتْ إِلَى النَّبِيِّ ﷺ جَنْباً مَشْوِيّاً فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ».

184 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ عَنِ ابْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ خُبْزاً وَلَحْماً ثُمَّ قَامَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ».

185 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كَانَ آخِرَ الأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ ﷺ تَرْكُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ».

(124) ـ بَابُ المَضْمَضَةِ مِنَ السَّوِيقِ

186 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ أَخْبَرَهُ: «أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ

Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food. Nothing but Sawiq was brought. He ordered it to be moistened with water. He and all of us ate it. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

[125] Rinsing The Mouth Because Of Drinking Milk

187- It is narrated on the authority of Ibn Abbas that once, Allah's Apostle "Allah's blessing and peace be upon him" drank milk, and then he asked for water therewith he rinsed his mouth and said: "Indeed, it has fat."

Chapters On What Leads To Bathing

[126] The Bathing Of The Infidel Once He Embraces Islam

188- It is narrated on the authority of Qais Ibn Asim that he embraced Islam, thereupon Allah's Apostle "Allah's blessing and peace be upon him" ordered him to take bath with the help of water mixed with the infusion of the leaves of lote tree (Sidr).

[127] When An Infidel Intends To Embrace Islam, He Should Take Bath First

189- It is narrated on the authority of Abu Hurairah that Thumamah Ibn Uthal went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and I testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth which had been more disliked by me than yours, but now your face has become the most beloved face to me. Your horsemen arrested me while I was on my way to perform Umrah: what do you see in that?" on that Allah's Apostle "Allah's blessing and peace be upon him" gave him the glad tidings, and ordered him to perform Umrah.

[128] Taking Bath Because Of Burying A Pagan

190- It is narrated on the authority of Ali that he said: I went to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Abu Talib died." He said: "Go and bury him." I said: "He died as a pagan." He said: "Go and bury him." When I buried him I returned to him, thereupon he ordered me to take bath.

حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ مِنْ أَدْنَى خَيْبَرَ صَلَّى الْعَصْرَ ثُمَّ دَعَا بِالأَزْوَادِ فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ فَأَمَرَ بِهِ فَثُرِّيَ فَأَكَلَ وَأَكَلْنَا ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَتَمَضْمَضَ وَتَمَضْمَضْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ».

(125) ـ بابُ المَضْمَضَةِ من اللَّبَنِ

187 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَناً ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ ثُمَّ قَالَ: «**إِنَّ لَهُ دَسَماً**».

بابُ ذِكْرِ ما يُوجِبُ الغَسْلَ وما لا يُوجِبُهُ

(126) ـ غُسْل الكافر إذا أَسْلَمَ

188 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَغَرِّ وَهُوَ ٱبْنُ الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ قَيْسِ بْنِ عَاصِمٍ: «أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ».

(127) ـ بابُ تَقْدِيمِ غُسْلِ الكَافر إذا أراد أنْ يُسْلِمَ

189 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «إِنَّ ثُمَامَةَ بْنَ أُثَالٍ الْحَنَفِيَّ ٱنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَٱغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ» مُخْتَصِرٌ.

(128) ـ باب الغُسْلِ من مُوَارَاةِ المُشْرك

190 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ فَقَالَ: «**اذْهَبْ فَوَارِهِ**» قَالَ: إِنَّهُ مَاتَ مُشْرِكاً. قَالَ: «**اذْهَبْ فَوَارِهِ**»، فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَيْهِ فَقَالَ لِي: «**اغْتَسِلْ**».

[129] When Both Male And Female Sex Organs Come In Touch, Bathing Becomes Obligatory

191- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When one sits in between her four parts (of the vagina), and gets his male organ into her, bathing becomes obligatory."

192- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When one sits in between her four parts (of the vagina), and gets his male organ into her, bathing becomes obligatory."

[130] Taking Bath Because Of Semen

193- It is narrated on the authority of Ali that he said: I was a man who used to have pre-seminal fluid again and again, and the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you find the pre-seminal fluid, wash your penis, and perform ablution like that you offer for the prayer; and when you ejaculate the water (semen), then, you should take bath."

194- It is narrated on the authority of Ali that he said: I was a man who used to have pre-seminal fluid again and again, and I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said to me: "When you find the pre-seminal fluid, perform ablution like that you offer for the prayer and wash your penis; and when you detect the water (semen), then, you should take bath."

[131] A Woman Detects In Her Wet Dreams What A Man Detects

195- It is narrated on the authority of Anas that Umm Sulaim (his mother) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the (judgement when) a woman detects in her wet dream what a man detects, thereupon he said: "If she gets discharge, she should take bath."

196- It is narrated on the authority of A'ishah that she said: Umm Sulaim said to Allah's Apostle "Allah's blessing and peace be upon him" and A'ishah was sitting there: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath if she detects in her dream such (a discharge) as a man detects?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, she should take bath if she notices a discharge." A'ishah said to her: "Woe to you! Does a woman detect that?" The Messenger of Allah "Allah's blessing and peace be upon him" turned to me

(129) ـ بابُ وُجُوبِ الغُسْلِ إذا الْتَقَى الخِتَانَانِ

191 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ اجْتَهَدَ فَقَدْ وَجَبَ الْغُسْلُ»**.

192 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ الْجُوزَجَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا قَعَدَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ اجْتَهَدَ فَقَدْ وَجَبَ الْغُسْلُ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ، وَقَدْ رَوَى الْحَدِيثَ عَنْ شُعْبَةَ النَّضْرُ بْنُ شُمَيْلٍ وَغَيْرُهُ كَمَا رَوَاهُ خَالِدٌ.

(130) ـ بابُ الغُسْلِ مِنَ المَنِيِّ

193 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لِقُتَيْبَةَ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ»**.

194 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ زَائِدَةَ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ، أَنْبَأَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ بْنِ عَمِيلَةَ الْفَزَارِيِّ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: **«إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ وَاغْسِلْ ذَكَرَكَ وَإِذَا رَأَيْتَ فَضْخَ الْمَاءِ فَاغْتَسِلْ»**.

(131) ـ بابُ غُسْلِ المَرْأَةِ تَرَى في مَنَامِها ما يَرَى الرَّجُلُ

195 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ قَالَ: **«إِذَا أَنْزَلَتِ الْمَاءَ فَلْتَغْتَسِلْ»**.

196 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ كَلَّمَتْ رَسُولَ اللَّهِ ﷺ وَعَائِشَةُ جَالِسَةٌ فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ أَرَأَيْتَ الْمَرْأَةَ تَرَى فِي النَّوْمِ مَا يَرَى الرَّجُلُ أَفَتَغْتَسِلُ مِنْ ذٰلِكَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«نَعَمْ»**، قَالَتْ عَائِشَةُ: **فَقُلْتُ لَهَا: أُفٍّ لَكِ**

and said: "Let your right hand be in dust (you will not achieve goodness)! why then does the child resemble his mother?"

197- It is narrated on the authority of Umm Salamah that she said: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Umm Salamah smiled and asked: "Does a woman get a discharge?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, , and that is why the son resembles his mother."

198- It is narrated on the authority of Khawlah Bint Hakim that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) a woman had a wet dream (nocturnal sexual discharge), thereupon he said: "Let her take bath once she detects the discharge."

[132] When One Feels He Has A Wet Dream, Even Though He Detects No Discharge

199- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Taking bath with the help of) water is (binding) because of the water (sexual discharge)."

[133] The Distinction Between Man's Discharge (Semen) And Woman's Discharge

200- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " Man's discharge (I. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate."

[134] Taking Bath To Get Clean From Menses

201- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Qais told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). She pretended that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses

أَوَتَرَى الْمَرْأَةُ ذٰلِكَ؟ فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَرِبَتْ يَمِينُكِ فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟».

197 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا هِيَ احْتَلَمَتْ؟ قَالَ: **«نَعَمْ إِذَا رَأَتِ الْمَاءَ»**، فَضَحِكَتْ أُمُّ سَلَمَةَ فَقَالَتْ: أَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«فَفِيمَ يُشْبِهُهَا الْوَلَدُ؟»**.

198 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ عَطَاءً الْخُرَاسَانِيَّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَحْتَلِمُ فِي مَنَامِهَا فَقَالَ: **«إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ»**.

(132) ـ بابُ الذي يَحْتَلِمُ ولا يَرَى المَاءَ

199 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمَاءُ مِنَ الْمَاءِ»**.

(133) ـ بابُ الفَصْلِ بين ماء الرَّجُلِ ومَاءِ المَرْأة

200 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ»**.

(134) ـ باب ذكر الاغْتِسَالِ مِنَ الحَيْضِ

201 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ: أَنَّهَا أَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَزَعَمَتْ

lasts) and when it finishes take bath and wash off the blood from you, and offer your prayers (in the period between one menses and another)."

202- It is narrated on the authority of A'ishah that the Prophet "Allah's blessing and peace be upon him" said: "When the menses comes, leave the prayer, and when it finishes, take bath (to get clean and offer the prayer)."

203- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh (the sister-in-law of The Messenger of Allah because she was the sister of his wife Zainab Bint Jahsh) got persistent bleeding from her uterus for seven years. She made a complaint of that to The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then perform the prayer."

204- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, when the menses (according to the number of days the normal menses lasts) finishes, take a bath (to purify yourself from the menses) and then perform the prayer, and when it begins, leave the prayer during its period." A'ishah resumed: She used to take a bath at the time of every prayer and then offer prayer. She sometimes took a bath in a washing tub at the chamber of her sister Zainab Bint Jahsh, in the house of the Messenger of Allah "Allah's blessing and peace be upon him", and (the blood was so abundant that) the redness of the blood would prevail the water. Furthermore, she would come out and offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and this (persistent bleeding) did not prevent her from offering prayer.

205- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh, the sister-in-law of The Messenger of Allah "Allah's blessing and peace be upon him" (because she was the sister of his wife Zainab Bint Jahsh), and she was the wife of Abd Ar-Rahman Ibn Awf got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this,

أَنَّهُ قَالَ لَهَا «إِنَّمَا ذٰلِك عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

202 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي».

203 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: ٱسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ سَبْعَ سِنِينَ فَاشْتَكَتْ ذٰلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي».

204 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي النُّعْمَانُ والأَوْزَاعِيُّ وَأَبُو مُعَيْدٍ وَهُوَ حَفْصُ بْنُ غَيْلاَنَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَعَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَت: ٱسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ ٱمْرَأَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَهِيَ أُخْتُ زَيْنَبَ بِنْتِ جَحْشٍ فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ هٰذِه لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ فَإِذَا أَدْبَرَتِ الْحَيْضَةُ فَاغْتَسِلِي وَصَلِّي وَإِذَا أَقْبَلَتْ فَٱتْرُكِي لَهَا الصَّلاَةَ». قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ وَتُصَلِّي وَكَانَتْ تَغْتَسِلُ أَحْيَاناً فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ وَهِيَ عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ وَتَخْرُجُ فَتُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَمَا يَمْنَعُهَا ذٰلِكَ مِنَ الصَّلاَةِ.

205 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ خَتَنَةَ رَسُولِ اللَّهِ ﷺ وَتَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ٱسْتُحِيضَتْ سَبْعَ سِنِينَ ٱسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ في

The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then offer prayer."

206- It is narrated on the authority of A'ishah that she said: Umm Habibah sought the religious verdict of the Messenger of Allah saying: "O Messenger of Allah! I have a persistent bleeding from the uterus (which prevents me from becoming clean)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then offer prayer." She used to take a bath at the time of every prayer.

207- It is narrated on the authority of A'ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the persistent bleeding (coming from the uterus). A'ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wait (far from the prayer) as long as your menses used to detain you and then take bath (and offer the prayer)."

208- It is narrated on the authority of Umm Salamah that she said: A woman had persistent bleeding from the uterus and did not become clean during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and Umm Salamah sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", who said: "Let her consider the number of days and nights during which she used to get menses every month before she had what she had, and leave the prayer as long as is equal to that period, and then when this period elapses, let her take a bath, straighten a garment stuffed with a piece of cotton on her privates and offer the prayer."

[135] The Monthly Courses

209- It is narrated on the authority of A'ishah that she said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus and she did not become clean. A mention of her affair was made to The Messenger of Allah "Allah's blessing and peace be upon him" and he said: "This (bleeding) is not menses, but it is from a blood vessel in the uterus. So, let her consider the number of days her normal monthly course used to last during which she should leave the prayer, after which, let her (offer prayer on the condition that she should) take bath at the time of every prayer."

ذٰلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي**».

206 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: ٱسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَقَالَ: «**إِنَّمَا ذٰلِكَ عِرْقٌ فَاغْتَسِلِي وَصَلِّي**» فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ.

207 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَماً فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي**» أخبرنا قُتَيبَة مرةً أخرى ولم يذكر جعفراً.

208 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ تَعْنِي: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَتْ لَهَا أُمَّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «**لْتَنْظُرْ عَدَدَ اللَّيَالِي وَالأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ ثُمَّ لْتَسْتَثْفِرْ ثُمَّ لْتُصَلِّي**».

(135) ـ بَابُ ذِكْرِ الأَقْرَاءِ

209 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لاَ تَطْهُرُ فَذُكِرَ شَأْنُهَا لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**إِنَّهَا لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ فَلْتَنْظُرْ قَدْرَ قُرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا فَلْتَتْرُكِ الصَّلاَةَ ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلاَةٍ**».

210- It is narrated on the authority of A'ishah that she said: Umm Habibah, daughter of Jahsh got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel." He ordered her to leave the prayer as long as her normal monthly course used to last, after which she should take bath and offer prayer. However, she used to take bath at the time of every prayer.

211- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

212- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off blood from you (take a bath) and offer your prayers."

[136] The Way Such As Has Persistent Bleeding From The Uterus Takes Bath

213- It is narrated on the authority of A'ishah that a woman who had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was told that this (bleeding) was because of a blood vessel (and not because of menses). She was commanded to delay (offering) the Zhuhr prayer and hasten to offer the Asr prayer (when it was due , as early as possible), and take one bath for both; and also to delay the Maghrib (prayer), and hasten to offer the Isha prayer (when it was due, as early as possible), and take one bath for both, and further to take bath for the morning prayer.

210 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ بِنْتِ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: «**لَيْسَتْ بِالْحَيْضَةِ إِنَّمَا هُوَ عِرْقٌ**» فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلاَةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّي. فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاَةٍ.

211 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا ذٰلِكَ عِرْقٌ فَانْظُرِي إِذَا أَتَاكِ قَرْؤُكِ فَلاَ تُصَلِّي فَإِذَا مَرَّ قَرْؤُكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ**». هٰذَا الدَّلِيلُ عَلَى أَنَّ الأَقْرَاءَ حِيَضٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

212 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي**».

(136) ـ بَابُ ذِكْرِ اغْتِسَالِ الْمُسْتَحَاضَةِ

213 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ قِيلَ لَهَا إِنَّهُ عِرْقٌ عَانِدٌ فَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلاً وَاحِداً وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلاً وَاحِداً وَتَغْتَسِلَ لِصَلاَةِ الصُّبْحِ غُسْلاً وَاحِداً.

[137] Taking Bath To Get Clean From The (Blood Of) Parturition

214- It is narrated on the authority of Jabir that when Asma' Bint Umais (Abu Bakr's wife) was confined because of parturition while being at Dhul-Hulaifah, the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

[138] The Distinction Between The Blood Of Menses And That Of The Persistent Bleeding From The Uterus

215- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

216- It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is famous for its blackness, and if it is the case, you should leave the prayer; and when (it finishes and gives room for) the other kind,, you should (take bath and) perform ablution and then offer the prayer, for in that case, it is just persistent bleeding from the uterus."

217- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) and offer your prayers"; and that is because it is from a blood vessel and not the menses. He (the narrator) was asked about taking bath, thereupon he said: "No one could have doubt as to that (i.e. that she should take bath)."

218- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when

(137) ـ بابُ الاغْتِسَالِ مِنَ النِّفَاسِ

214 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَبِي بَكْرٍ: **«مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ»**.

(138) ـ بابُ الفَرْقِ بين دَمِ الحَيْضِ والاسْتِحَاضَةِ

215 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ وَهُوَ ٱبْنُ عَمْرِو بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«إِذَا كَانَ دَمَ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَأَمْسِكِي عَنِ الصَّلاَةِ فَإِذَا كَانَ الآخَرَ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ»**.

216 ـ قال: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«إِنَّ دَمَ الحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذٰلِكَ فَأَمْسِكِي عَنِ الصَّلاَةِ وَإِذَا كَانَ الآخَرَ فَتَوضئِي وَصَلِّي»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَهُ ٱبْنُ أَبِي عَدِيٍّ، وَاللَّهُ تَعَالَى أَعْلَمُ.

217 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ وَهُوَ ٱبْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتِ: اسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ أَثَرَ الدَّمِ وَتَوَضَّئِي فَإِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ»** قِيلَ لَهُ: فَالْغُسْلُ؟ قَالَ: ذٰلِكَ لاَ يَشُكُّ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً ذَكَرَ فِي هٰذَا الْحَدِيثِ: **«وَتَوَضَّئِي»** غَيْرَ حَمَّادِ بْنِ زَيْدٍ، وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ هِشَامٍ وَلَمْ يَذْكُرْ فِيهِ: **«وَتَوَضَّئِي»**.

218 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ: يَا رَسُولَ اللَّهِ لاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ**

it finishes according to its normal period wash off the blood (by taking a bath) and offer your prayers."

219- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[139] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water

220- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you who is in the state of ceremonial impurity should take bath in the stagnant water."

[140] It Is Forbidden To Urinate In The Stagnant Water And Then Take Bath From It

221- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then take bath from it."

[141] Taking Bath At The First Portion Of The Night

222- It is narrated on the authority of Ghudaif Ibn Al-Harith that he asked A'ishah: "At which portion of the night did Allah's Apostle "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity)?" she said: "Sometimes he took bath at the first portion of the night, and sometimes at the last portion of it." On that I said: "Praise be to Allah Who has made it without restraint."

[142] Taking Bath At The First Or At The Last Portion Of The Night

223- It is narrated on the authority of Ghutaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity) at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first portion of the night, and sometimes at the last portion of the night." I said: "Praise be to Allah Who has made it without restraint!"

فَدَعِي الصَّلاَةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

219 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي لاَ أَطْهُرُ أَفَأَتْرُكُ الصَّلاَةَ؟ قَالَ: **«لا إِنَّمَا هُوَ عِرْقٌ»**. قَالَ خَالِدٌ فِيمَا قَرَأْتُ عَلَيْهِ: **«وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي»**.

(139) ـ بابُ النَّهْيِ عَنِ اغْتِسَالِ الجُنُبِ في المَاءِ الدَّائِمِ

220 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»**.

(140) ـ بابُ النَّهْيِ عَنِ البَوْلِ في المَاءِ الرَّاكِدِ والاغْتِسَالِ منه

221 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي عَنْ سُفْيَانَ عَنْ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يَغْتَسِلُ مِنْهُ»**.

(141) ـ بابُ ذِكْرِ الاغْتِسَالِ أَوَّلَ اللَّيْلِ

222 ـ أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ عَنْ أَبِي الْعَلاَءِ عَنْ عُبَادَةَ بْنِ نُسَيٍّ عَنْ غُضَيْفِ بْنِ الْحَارِثِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَيُّ اللَّيْلِ كَانَ يَغْتَسِلُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ أَوَّلَ اللَّيْلِ وَرُبَّمَا اغْتَسَلَ آخِرَهُ قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

(142) ـ بابُ الاغْتِسَالِ أَوَّلَ اللَّيْلِ وآخِرَهُ

223 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُرْدٍ عَنْ عُبَادَةَ بْنِ نُسَيٍّ عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَسَأَلْتُهَا قُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلَّ ذَلِكَ رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ، قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

[143] Screening Oneself On Taking Bath

224- It is narrated on the authority of Abu As-Samh that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he intended to take bath, he would say to me: "Turn your back to me." And I would do and screen him while bathing.

225- It is narrated on the authority of Umm Hani, daughter of Abu Talib, that she said: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him taking bath, and his daughter Fatima was screening him with a mantle. I saluted him and he asked: "Who is that?" I said: "Umm Hani." When he finished from his bath he stood and offered a two-rak'ah prayer, while being in a garment, with which he wrapped himself.

[144] The Amount Of Water Sufficient For A Man To Take Bath

226- It is narrated on the authority of Musa Al-Juhani that he said: A vessel (full of water) was brought to Mujahid, and I guessed (the water it contained) as eight pounds, thereupon he said: A'ishah told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with the like of that.

227- It is narrated on the authority of Abu Salamah that he said: I and A'ishah's foster brother visited her, and he asked her about the way The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath, thereupon she asked for a vessel of water containing as much as a Sa', and she placed a veil (to screen herself) and then she took bath in which she poured water over her head thrice.

228- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in a vessel as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds); and I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

229- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

230- It is narrated on the authority of Abu Ja'far that he said: We argued over bathing in the house of Jabir Ibn Abdullah, thereupon Jabir said: "Only a single Sa' (of water) is sufficient for one to take bath to get clean from the ceremonial impurity." We said: "No Sa' nor even two Sa's are sufficient." On

(143) ـ بابُ ذِكْرِ الاسْتِتَارِ عند الاغْتِسَال

224 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلِّنِي قَفَاكَ» فَأُوَلِّيهِ قَفَايَ فَأَسْتُرُهُ بِهِ.

225 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ مَالِكٍ عَنْ سَالِمٍ عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ أُمِّ هَانِىءٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا ذَهَبَتْ إِلَى النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ فَوَجَدَتْهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ فَسَلَّمَتْ فَقَالَ: «مَنْ هٰذَا؟» قُلْتُ: أُمُّ هَانِىءٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ فِي ثَوْبٍ مُلْتَحِفاً بِهِ.

(144) ـ بابُ ذِكْرِ القَدْرِ الذي يَكْتَفي به الرَّجُلُ مِنَ المَاء للغُسْلِ

226 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ قَالَ: أُتِيَ مُجَاهِدٌ بِقَدَحٍ حَزَرْتُهُ ثَمَانِيَةَ أَرْطَالٍ فَقَالَ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِمِثْلِ هٰذَا».

227 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَأَخُوهَا مِنَ الرَّضَاعَةِ فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ فَدَعَتْ بِإِنَاءٍ فِيهِ مَاءٌ قَدْرَ صَاعٍ فَسَتَرَتْ سِتْراً فَاغْتَسَلَتْ فَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلاثاً.

228 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ وَهُوَ الْفَرَقُ وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي إِنَاءٍ وَاحِدٍ».

229 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ».

230 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ قَالَ: تَمَارَيْنَا فِي الْغُسْلِ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ جَابِرٌ: يَكْفِي مِنَ الْغُسْلِ مِنَ الْجَنَابَةِ صَاعٌ مِنْ مَاءٍ قُلْنَا: مَا يَكْفِي صَاعٌ وَلاَ صَاعَانِ قَالَ جَابِرٌ: قَدْ كَانَ

that Jabir said: "No doubt, this (single Sa') was sufficient for the one who was much better than you, and had more hair than you (i.e. The Messenger of Allah "Allah's blessing and peace be upon him").

[145] The Proof That There Is No Definite Amount Fixed For That

231- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel and it was as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds).

[146] When A Man And His Wife Take Bath From The Same Vessel

232- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from the same vessel, from which we used to have handfuls of water together.

233- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel to get clean from the ceremonial impurity.

234- It is narrated on the authority of A'ishah that she said: I saw myself sharing the vessel (of water) with The Messenger of Allah "Allah's blessing and peace be upon him" from which we would take bath together.

235- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

236- It is narrated on the authority of Ibn Abbas that he said: Maimunah, my maternal aunt told me that she and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

237- It is narrated on the authority of Umm Salamah that she was asked: "Could a woman take bath with a man (her husband) together?" she said: "Yes, particularly when she is careful. I saw me and The Messenger of Allah "Allah's blessing and peace be upon him" having taken bath from the same washing-tub: we poured water over our hands until we would clean them, and then we poured water over our bodies." Al-A'raj said: She means that she should neither refer to the private parts nor behave foolishly.

[147] It Is Forbidden To Take Bath With The Remaining of the Water Of Such As (Takes Bath Because Of) Ceremonial Impurity

238- It is narrated on the authority of Humaid Al-Himyari from a man who accompanied the Messenger of Allah "Allah's blessing and peace be

يَكْفِي مَنْ كَانَ خَيْراً مِنْكُمْ وَأَكْثَرَ شَعْراً.

(145) ـ بابُ ذِكْرِ الدَّلالَةِ على أنه لا وَقْتَ في ذلك

231 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ قَدْرُ الْفَرَقِ».

(146) ـ بابُ ذِكْرِ اغْتِسَالِ الرَّجُلِ والمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ

232 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ ح. وَأَنْبَأَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعاً».

233 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ».

234 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللَّهِ ﷺ الإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ».

235 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ».

236 ـ أَخْبَرَنَا يَحْيَى بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَخْبَرَتْنِي خَالَتِي مَيْمُونَةُ أَنَّهَا كَانَتْ تَغْتَسِلُ وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ».

237 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ الأَعْرَجَ يَقُولُ: حَدَّثَنِي نَاعِمٌ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ أُمَّ سَلَمَةَ سُئِلَتْ أَتَغْتَسِلُ الْمَرْأَةُ مَعَ الرَّجُلِ؟ قَالَتْ: نَعَمْ إِذَا كَانَتْ كَيِّسَةً رَأَيْتُنِي وَرَسُولَ اللَّهِ ﷺ نَغْتَسِلُ مِنْ مِرْكَنٍ وَاحِدٍ نُفِيضُ عَلَى أَيْدِينَا حَتَّى نُنْقِيَهَا ثُمَّ نُفِيضُ عَلَيْهَا الْمَاءَ».

قَالَ الأَعْرَجُ: لاَ تَذْكُرُ فَرْجاً وَلاَ تُبَالِهِ.

(147) ـ بابُ ذِكْرِ النَّهْيِ عنِ الاغْتِسَالِ بِفَضْلِ الجُنُبِ

238 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الأَوْدِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَرْبَعَ

upon him" for four years, the same as did Abu Hurairah, that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone of us should comb (his head) everyday, or urinate in his bathing place, and that a man should take bath with the remaining of the water of a woman (after being poured over the parts of her body) as well as (he forbade that) a woman should take bath with the remaining of the water of a man (after being poured over the parts of his body): but let both take handfuls together (even from the same pot)."

[148] The Concession Pertaining To That

239- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. He would hasten to precede me (in washing himself) and I would hasten to precede him (in washing myself) to the extent that he would say to me : "Leave (some water) for me!" and I would say to him: "Leave (some water) for me!" according to the narration of Suwaid: He would hasten to precede me (in washing himself) and I would hasten to precede him (in washing myself) and I would say to him: "Leave (some water) for me! Leave (some water) for me!"

[149] Taking Bath In The Same Bowl Having The Traces Of Dough

240- It is narrated on the authority of Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" and Maimunah (his wife) took bath from the same vessel, i.e. in a bowl having the traces of dough.

[150] There Is No Necessity For The Woman To Undo The Braids Of Her Hair On Taking Bath To Get Clean From Ceremonial Impurity

241- It is narrated on the authority of Umm Salamah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: I said: "O Messenger of Allah! I always braid my hair, would I loosen it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to pour three handfuls (of water) over your head, and then pour the water over your body so as to become clean (or and thus you will have become clean)."

[151] The Command That The Menstruating Woman Should Undo Her Hair On Taking Bath For Assuming Ihram

242- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: In the year of Farewell Hajj, we set out with the Messenger of Allah "Allah's blessing

سِنِينَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُغْتَسَلِهِ أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ والْمَرْأَةُ بِفَضْلِ الرَّجُلِ وَلْيَغْتَرِفَا جَمِيعاً».

(148) ـ باب الرُّخْصَة في ذلك

239 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ ح. وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ، أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا ورَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ يُبَادِرُنِي وَأُبَادِرُهُ حَتَّى يَقُولَ دَعِي لِي وَأَقُولُ أَنَا دَعْ لِي» قَالَ سُوَيْدٌ: «يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ دَعْ لِي دَعْ لِي».

(149) ـ بابُ ذِكْرِ الاغْتِسَالِ في القَصْعَةِ التي يُعْجَنُ فيها

240 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ هَانِىءٍ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ اغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ».

(150) ـ بابُ ذِكْرِ تَرْكِ المَرْأَةِ نَقْضَ ضَفْرِ رَأْسِهَا عند اغْتِسَالِها مِنَ الجَنَابَةِ

241 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي أَفَأَنْقُضُهَا عِنْدَ غَسْلِهَا مِنَ الْجَنَابَةِ؟ قَالَ: «**إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ ثُمَّ تُفِيضِينَ عَلَى جَسَدِكِ**».

(151) ـ بابُ ذِكْرِ الأَمْرِ بذلك للحَائض عند الاغْتِسَال للإِحْرَام

242 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا أَشْهَبُ عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ وَهِشَامَ بْنِ عُرْوَةَ حَدَّثَاهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ فَأَهْلَلْتُ بِالْعُمْرَةِ فَقَدِمْتُ مَكَّةَ وَأَنَا

and peace be upon him" and I was assuming Ihram for Umrah. When I reached Mecca, I was menstruating, and thus I did not circumambulate the House, nor did I compass Safa and Marwah round. When I complained of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Undo and comb your hair, and assume Ihram for Hajj, and leave your Umrah." I did accordingly. When we finished from Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to At-Tan'im and I performed Umrah. He said: "This (Umrah) is in lieu of that (which you missed)."

[152] Such As In The State Of Ceremonial Impurity Should Wash Both His Hands Before Getting Them Into The Vessel

243- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean from ceremonial impurity) the vessel (of water) would be placed for him, and he would pour water over both his hands before getting them into the vessel; and whenever he washed both his hands, he would get his right hand into the vessel, and with the help of his right hand he would pour water and wash his privates with the help of his left hand; and whenever he finished he would pour water with the help of his right hand over his left hand, and wash them both; and then he would rinse his mouth and snuff water into his nostrils thrice, and pour three handfuls of water over his head; and then he would pour water over the whole of his body.

[153] How Many Times Should Both Hands Be Washed Before Getting Them Into The Vessel?

244- It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath to get clean from ceremonial impurity, thereupon she said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to pour water over both his hands thrice, then wash his privates, then wash his hands, then rinse his mouth, then snuff water into his nostrils, then pour water over his head thrice, and then pour water over the whole of his body."

[154] Such As In The State Of Ceremonial Impurity Removes The (Traces of) Semen From His Body After Washing Both His Hands

245- It is narrated on the authority of Abu Salamah that he visited A'ishah and asked her about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath to get clean from ceremonial impurity, thereupon she said: "A vessel of water was brought to the Messenger of

حَائِضٌ فَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا والْمَرْوَةِ فَشَكَوْتُ ذٰلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: **انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ**». فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَال: «**هٰذِهِ مَكَانُ عُمْرَتِكِ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ لَمْ يَرْوِهِ أَحَدٌ إِلاَّ أَشْهَبُ.

(152) ـ باب ذِكْرِ غَسْلِ الجُنُبِ يديه قبل أن يُدْخِلَهُما الإِنَاءَ

243 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ وُضِعَ لَهُ الإِنَاءُ فَيَصُبُّ عَلَى يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الإِنَاءَ حَتَّى إِذَا غَسَلَ يَدَيْهِ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الإِنَاءِ ثُمَّ صَبَّ بِالْيُمْنَى وغَسَلَ فَرْجَهُ بِالْيُسْرَى حَتَّى إِذَا فَرَغَ صَبَّ بِالْيُمْنَى عَلَى الْيُسْرَى فَغَسَلَهُمَا ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلاَثاً ثُمَّ يَصُبُّ عَلَى رَأْسِهِ مِلْءَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ يُفِيضُ عَلَى جَسَدِهِ».

(153) ـ بابُ ذِكْرِ عَدَدِ غَسْلِ الْيَدَيْنِ قَبْلَ إدخالهما الإناء

244 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ غُسْلِ رَسُولِ اللَّهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُفْرِغُ عَلَى يَدَيْهِ ثَلاَثاً ثُمَّ يَغْسِلُ فَرْجَهُ ثُمَّ يَغْسِلُ يَدَيْهِ ثُمَّ يُمَضْمِضُ وَيَسْتَنْشِقُ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ ثَلاَثاً ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ».

(154) ـ بابُ إِزَالَةِ الجُنُبِ الأَذَى عَنْ جَسَدِهِ بعد غَسْلِ يَدَيْهِ

245 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَسَأَلَهَا عَنْ غُسْلِ رَسُولِ اللَّهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: «كَانَ النَّبِيُّ ﷺ يُؤْتَى بِالإِنَاءِ فَيَصُبُّ

Allah "Allah's blessing and peace be upon him" and he used to pour water over both his hands thrice, and with the help of his right hand he would pour water and wash whatever (traces of semen) were on his thighs with the help of his left hand; and then he would wash both his hands; and then he would rinse his mouth and snuff water into his nostrils, and pour three handfuls of water over his head; and he would pour water over the whole of his body."

[155] Such As In The State Of Ceremonial Impurity Washes Both His Hands Once Again After Removing The Semen From His Body

246- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that A'ishah described the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath (to get clean from ceremonial impurity). She said: "He used to wash both his hands thrice, and with the help of his right hand he would pour water over his left hand thrice, and wash his privates and whatever (traces of semen) they received; and then he would rinse his mouth thrice and snuff water into his nostrils thrice, and wash his face thrice, and pour three handfuls of water over his head; and then he would pour water over the whole of his body."

[156] Such As In The State Of Ceremonial Impurity Performs Ablution Before He Takes Bath

247- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity, he would start with washing both his hands, and then he would offer ablution like that of the prayer. Then, he would get his fingers into the utensil therewith he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, and then he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

[157] Such As In The State Of Ceremonial Impurity Makes Spaces Between His Fingers While Rubbing His Head

248- It is narrated on the authority of Hisham Ibn Urwah that he said: My father told me that A'ishah described to him the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath (to get clean) from ceremonial impurity. She said: He used to wash both his hands, then perform ablution, making spaces between his fingers while rubbing his head so that the roots of the hair would enter in between them, and then he would pour water over the whole of his body.

249- It is narrated on the authority of Hisham Ibn Urwah from his father that A'ishah told that the Messenger of Allah "Allah's blessing and peace be

عَلَى يَدَيْهِ ثَلاَثاً فَيَغْسِلُهُمَا ثُمَّ يَصُبُّ بِيَمِينِهِ عَلَى شِمالِهِ فَيَغْسِلُ مَا عَلَى فَخِذَيْهِ ثُمَّ يَغْسِلُ يَدَيْهِ وَيَتَمَضْمَضُ وَيَسْتَنْشِقُ وَيَصُبُّ عَلَى رَأْسِهِ ثَلاَثاً ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ».

(155) ـ بابُ إعَادَةِ الجُنُبِ غَسْلَ يَدَيْهِ بعد إزالة الأذى عن جَسَدِهِ

246 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: «وَصَفَتْ عَائِشَةُ غُسْلَ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ قَالَتْ: كَانَ يَغْسِلُ يَدَيْهِ ثَلاَثاً ثُمَّ يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَيَغْسِلُ فَرْجَهُ وَمَا أَصَابَهُ» قَالَ عُمَرُ: «وَلاَ أَعْلَمُهُ إِلاَّ قَالَ: يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى ثَلاَثَ مَرَّاتٍ ثُمَّ يَتَمَضْمَضُ ثَلاَثاً وَيَسْتَنْشِقُ ثَلاَثاً وَيَغْسِلُ وَجْهَهُ ثَلاَثاً ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلاَثاً ثُمَّ يَصُبُّ عَلَيْهِ الْمَاءَ».

(156) ـ بابُ ذِكْرِ وُضُوءِ الجُنُبِ قَبْلَ الغسْل

247 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ ثُمَّ يُدْخِلُ أَصَابِعَهُ الْمَاءَ فَيُخَلِّلُ بِهَا أُصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلاَثَ غُرَفٍ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ».

(157) ـ بابُ تَخْلِيلِ الجُنُبِ رَأْسَهُ

248 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى قَالَ: أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ: «أَنَّهُ كَانَ يَغْسِلُ يَدَيْهِ وَيَتَوَضَّأُ وَيُخَلِّلُ رَأْسَهُ حَتَّى يَصِلَ إِلَى شَعْرِهِ ثُمَّ يُفْرِغُ عَلَى سَائِرِ جَسَدِهِ».

249 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ

upon him" used to have water reach every (hair and portion of the skin of) his head, and then pour three handfuls of water over his head.

[158] The Amount Of Water That Is Sufficient For Such As In The State Of Ceremonial Impurity To Pour Over His Head

250- It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath to get clean from ceremonial impurity, and they were sitting with the Messenger of Allah "Allah's blessing and peace be upon him". One of the present people said: "I wash such and such (parts with such and such water)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

[159] The Way A Menstruating Woman Takes Bath To Get Clean

251- It is narrated on the authority of A'ishah that a woman asked the Messenger of Allah "Allah's blessing and peace be upon him" how to wash herself to get clean from menses. She mentioned that he taught her how to take bath and then told her to take a piece of cotton (or cloth) with musk and purify herself. She asked: "How should I purify myself with that?" He (the Prophet) said: "Glory be to Allah! Purify yourself with it." (Knew what the Prophet had intended) I pulled the woman and said to her: "Apply this piece of cotton (or cloth) with musk to the traces of blood."

[160] There Is No Necessity To Offer Ablution After Bathing

252- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to perform ablution after he would take bath.

[161] Washing Both Feet In A Place Other Than That In Which One Is Taking Bath

253- It is narrated on the authority of Ibn Abbas that he said: My maternal aunt Maimunah told me: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He washed his hands twice or thrice and then he got his right hand into the vessel, and poured water over his private parts which he washed with the help of his left hand. He struck his left hand over the earth therewith he rubbed it strongly. Then, he performed ablution like that one offers for prayer, and then he poured three handfuls of water over his head. Then he poured water over the whole of his body. Then he withdrew from that place

عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُشَرِّبُ رَأْسَهُ ثُمَّ يَحْثِي عَلَيْهِ ثَلاَثاً».

(158) ـ باب ذِكْرِ ما يكفي الجُنُبَ من إفَاضَةِ الماءِ على رَأْسِه

250 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ بَعْضُ الْقَوْمِ: إِنِّي لأَغْسِلُ كَذَا وَكَذَا فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثَ أَكُفٍّ»**.

(159) ـ بابُ ذِكْرِ العَمَلِ في الغُسْلِ مِنَ الحَيْضِ

251 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَهُوَ ٱبْنُ صَفِيَّةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ ٱمْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ ٱلْمَحِيضِ فَأَخْبَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ: **«خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِهَا»** قَالَتْ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَاسْتَتَرَ كَذَا ثُمَّ قَالَ: **«سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا»**. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَجَذَبْتُ الْمَرْأَةَ وَقُلْتُ: تَتَّبِعِينَ بِهَا أَثَرَ الدَّمِ.

(160) ـ بابُ تَرْكِ الوُضُوءِ من بَعْدِ الغُسْلِ

252 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبِي أَنْبَأَنَا الْحَسَنُ وَهُوَ ٱبْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ ح. وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ».

(161) ـ بابُ غَسْلِ الرِّجْلَيْنِ في غير المكان الذي يَغْتَسِلُ فيه

253 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عِيسَى عَنِ الأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: «أَدْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلاَثاً ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ فَأَفْرَغَ بِهَا عَلَى فَرْجِهِ ثُمَّ غَسَلَهُ بِشِمَالِهِ ثُمَّ ضَرَبَ بِشِمَالِهِ الأَرْضَ فَدَلَكَهَا دَلْكاً شَدِيداً ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلاَثَ حَثَيَاتٍ مِلْءَ كَفِّهِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ ثُمَّ

and washed his feet. I gave him a towel (to dry his body), but he did not take it (and instead he started wiping water off his body).

[162] One Might Not Use A Towel To Dry His Body After Bathing

254- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" took bath, and a towel was brought to him, but he did not touch it, and he rather started wiping water off his body.

[163] Such As In The State Of Ceremonial Impurity Performs Ablution When He Intends To Eat (Or Drink Or Sleep)

255- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat or go to bed while being in the state of ceremonial impurity, he would perform ablution like that he would offer for the prayer.

[164] Such As In The State Of Ceremonial Impurity Could Only Wash His Hands When He Intends To Eat

256- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to go to bed while being in the state of ceremonial impurity, he would perform ablution; and whenever he intended to eat (while being in such a state) he would only wash both his hands.

[165] Such As In The State Of Ceremonial Impurity Could Only Wash His Hands When He Intends To Eat Or Drink

257- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to go to bed while being in the state of ceremonial impurity, he would perform ablution; and whenever he intended to eat or drink (while being in such a state) he would only wash both his hands, and then he would eat or drink.

[166] Such As In The State Of Ceremonial Impurity Performs Ablution When He Intends To Go To Bed

258- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to go to bed while being in the state of ceremonial impurity, he would perform ablution like that he would perform for the prayer before he would go to bed.

259- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Could anyone of us sleep while being in

تَنَحَّى عَنْ مَقَامِهِ فَغَسَلَ رِجْلَيْهِ قَالَتْ: ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ».

(162) ـ باب تَرْكِ المِنْدِيلِ بعد الغُسْلِ

254 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ فَأُتِيَ بِمِنْدِيلٍ فَلَمْ يَمَسَّهُ وَجَعَلَ يَقُولُ بِالْمَاءِ هٰكَذَا».

(163) ـ بابُ وُضُوءِ الجُنُبِ إذا أراد أنْ يَأْكُلَ

255 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ شُعْبَةَ ح. وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ ﷺ» وَقَالَ عَمْرٌو: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ» زَادَ عَمْرٌو فِي حَدِيثِهِ «وُضُوءَهُ لِلصَّلاَةِ».

(164) ـ بابُ اقْتِصَارِ الجُنُبِ على غَسْلِ يَدَيْهِ إذا أراد أن يَأْكُلَ

256 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ».

(165) ـ بابُ اقْتِصَارِ الجُنُبِ على غَسْلِ يَدَيْهِ إذا أراد أن يَأْكُلَ أو يَشْرَبَ

257 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ قَالَتْ غَسَلَ يَدَيْهِ ثُمَّ يَأْكُلُ أَوْ يَشْرَبُ».

(166) ـ بابُ وُضُوءِ الجُنُبِ إذا أراد أن يَنَامَ

258 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ قَبْلَ أَنْ يَنَامَ».

259 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟

the state of ceremonial impurity?" he said: "Yes, in case he performs ablution (before he goes to bed)."

[167] Such As In The State Of Ceremonial Impurity Performs Ablution And Washes His Penis When He Intends To Go To Bed

260- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab made a mention to the Messenger of Allah "Allah's blessing and peace be upon him" of the fact that he might become in the state of ceremonial impurity at night, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: " Perform ablution and wash your penis and then go to bed."

[168] When Such As In The State Of Ceremonial Impurity Does Not Perform Ablution

261- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels do not enter a house in which there is a picture, a dog or anyone in a state of ceremonial impurity."

[169] When Such As In The State Of Ceremonial Impurity Intends To Have Sexual Relation With His Wife Once Again

262- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you intends to have sexual relation (with his wife once again while he is still in a state of ceremonial impurity), let him perform ablution (before he does)."

[170] Having Sexual Relation With Many Wives Before Bathing

263- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on one night with a single bath (which he took after finishing from all of them).

264- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" happened to go round all of his wives on one night with a single bath (which he took after finishing from all of them).

[171] Such As In The State Of Ceremonial Impurity Refrains From Reciting The Qur'an

265- It is narrated on the authority of Abdullah Ibn Salamah that he said: I came to Ali in the company of two men, and he said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to come out of the

قَالَ: «إِذَا تَوَضَّأَ».

(167) ـ بابُ وُضُوءِ الجُنُبِ وغَسْلِ ذَكَرِهِ إذا أراد أن يَنَامَ

260 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

(168) ـ بابٌ في الجُنُبِ إذا لم يَتَوَضَّأْ

261 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَنْبَأَنَا شُعْبَةُ ح. وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَاللَّفْظُ لَهُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ صُورَةٌ وَلاَ كَلْبٌ وَلاَ جُنُبٌ».

(169) ـ بابٌ في الجُنُبِ إذا أراد أن يَعُودَ

262 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَعُودَ تَوَضَّأَ».

(170) ـ بابُ إتْيَانِ النِّسَاءِ قبل إحْدَاثِ الغُسْلِ

263 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لإِسْحَاقَ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ بِغُسْلٍ وَاحِدٍ».

264 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ».

(171) ـ بابُ حَجْبِ الجُنُبِ مِنْ قِرَاءَةِ القُرْآنِ

265 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ عَنْ عَمْرِو ابْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ قَالَ: أَتَيْتُ عَلِيّاً أَنَا وَرَجُلاَنِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ

open space (after answering the call of nature), recite the Qur'an, and share meat with us, and nothing barring the ceremonial impurity prevented him from reciting the Qur'an.

266- It is narrated on the authority of Abdullah Ibn Salamah that Ali said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Qur'an in whichever state he was unless he was in the state of ceremonial impurity.

[172] Approaching And Sitting With Such As In The State Of Ceremonial Impurity

267- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" met anyone of his companions, he would pass his hand over his body, and invoke blessing upon him. Once, I saw him in the morning (and I was in the state of ceremonial impurity. So, I took another side (of the way in avoidance of meeting him) and I came to him when the day was high (and I took bath). He then said: "When I saw you, you moved away from me (What is wrong with you)?" I said: "I was in a state of ceremonial impurity, and I feared you might touch me while being in such a state." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the Muslim never becomes filthy (even though he is in the state of ceremonial impurity)."

268- It is narrated on the authority of Hudhaifah that once the Messenger of Allah "Allah's blessing and peace be upon him" met him and he (Hudhaifah) was in a state of ceremonial impurity. He stretched his hand towards me (to shake hands with me), thereupon I said: "I'm in a state of ceremonial impurity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim (even though he is in the state of ceremonial impurity) never becomes filthy."

269- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met him in one of the streets of Medina, and he was in the state of ceremonial impurity. He slipped away (in order to take bath). In this way, the Messenger of Allah "Allah's blessing and peace be upon him" missed him. When he returned the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Where have you been O Abu Hurairah?" He said: "O Messenger of Allah! You met me while I was in a state of ceremonial impurity; and I disliked to sit with you before I took bath." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory to Allah! No doubt, a faithful believer never becomes filthy (even if he is in a state of ceremonial impurity)."

يَخْرُجُ مِنَ الْخَلاَءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ».

266 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ أَبُو يُوسُفَ الصَّيْدَلاَنِيُّ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ عَنْ عَلِيٍّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ لَيْسَ الْجَنَابَةَ».

(172) ـ بَابُ مَمَاسَّةِ الجُنُبِ ومُجَالَسَتِهِ

267 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ مَاسَحَهُ وَدَعَا لَهُ قَالَ: فَرَأَيْتُهُ يَوْماً بُكْرَةً فَحِدْتُ عَنْهُ ثُمَّ أَتَيْتُهُ حِينَ ارْتَفَعَ النَّهَارُ فَقَالَ: «**إِنِّي رَأَيْتُكَ فَحِدْتَ عَنِّي**» فَقُلْتُ: إِنِّي كُنْتُ جُنُباً فَخَشِيتُ أَنْ تَمَسَّنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

268 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ فَأَهْوَى إِلَيَّ فَقُلْتُ: إِنِّي جُنُبٌ فَقَالَ: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

269 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَانْسَلَّ عَنْهُ فَاغْتَسَلَ فَفَقَدَهُ النَّبِيُّ ﷺ فَلَمَّا جَاءَ قَالَ: «**أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟**» قَالَ: يَا رَسُولَ اللَّهِ إِنَّكَ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ فَقَالَ: «**سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لاَ يَنْجُسُ**».

[173] Asking A Menstruating Woman To Bring Anything

270- It is narrated on the authority of Abu Hurairah that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque he said: "O A'ishah! Bring me the garment!" she said: "I do not offer prayer (those days for I've got menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, this (menses) is not in your hand." She brought it to him.

271- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Bring me the mat from the mosque!" I said: "I'm menstruating." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your menses is not in your hand."

272- A Hadith like this is narrated on the authority of Al-A'mash, through the same chain of transmission.

[174] A Menstruating Woman Spreads The Mat In The Mosque

273- It is narrated on the authority of Maimunah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating; and it happened that anyone of us stood (and go) to the mosque with the mat and spread it even though she was menstruating. (This does not necessitate that she entered the mosque).

[175] When One Recites The Qur'an With His Head In The Lap Of His Menstruating Wife

274- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating.

[176] A Menstruating Woman Washes The Head Of Her Husband

275- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" got his head into me while he was in the state of I'tikaf, so that I would wash it even though I was menstruating.

276- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" got his head out of the mosque (through the curtain) to me while he was in the state of I'tikaf, so that I would wash it even though I was menstruating.

(173) ـ بابُ اسْتِخْدَامِ الحَائِضِ

270 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: **«يَا عَائِشَةُ نَاوِلِينِي الثَّوْبَ»**. فَقَالَتْ: إِنِّي لاَ أُصَلِّي، قَالَ: **«إِنَّهُ لَيْسَ فِي يَدِكِ»**. فَنَاوَلَتْهُ.

271 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عُبَيْدَةَ عَنِ الأَعْمَشِ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»** قَالَتْ: إِنِّي حَائِضٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ»**.

272 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ مِثْلَهُ.

(174) ـ بابُ بَسْطِ الحَائِضِ الخُمْرَةَ فِي المَسْجِدِ

273 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ مَنْبُوذٍ عَنْ أُمِّهِ، أَنَّ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِالْخُمْرَةِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ».

(175) ـ بابٌ فِي الذي يَقْرَأُ القرآنَ ورَأْسُهُ في حِجْرِ امْرَأَتِهِ وهي حَائِضٌ

274 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ، أَنْبَأَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَأْسُ رَسُولِ اللَّهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَتْلُو الْقُرْآنَ».

(176) ـ بابُ غَسْلِ الحائضِ رَأْسَ زَوْجِهَا

275 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُومِئُ إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

276 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، وَذَكَرَ آخَرُ عَنْ أَبِي الأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

277- It is narrated on the authority of A'ishah that she said: I combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while I was menstruating.

278- It is narrated on the authority of Urwah from A'ishah that she said the like of that.

[177] Sharing Food With And Drinking From The Very Place Where A Menstruating Woman Puts Her Mouth

279- It is narrated on the authority of Shuraih from A'ishah that he said: I asked her: "Could a menstruating woman share food with her husband?" she said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" used to invite me to share food with him while I was menstruating; and it happened that he picked a bone covered with meat and took oath that I should eat from it first, and I ate from it and put it, and he then took it and ate from it, putting his mouth just where mine had been from that bone; and it happened that he asked for drink, and took oath that I should get from it before he would get from it, thereupon I took it and drank from it, and put it, and he then took it and drank from it, putting his mouth just where mine had been from the utensil."

280- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth just where I drank and then he drank from the remaining of my drink even though I was menstruating.

[178] Utilizing What Is Left Over From The Menstruating Woman

281- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (Sometimes) brought me the utensil to drink while I was menstruating, and then I gave it to him, and he sought the very place (in the utensil) where I put my mouth, and put it on his mouth.

282- It is narrated on the authority of A'ishah that she said: I (sometimes) drank from the utensil, then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been and drank while I was in a state of menstruation. Moreover, (Sometimes) I ate flesh from a bone while I was in a state of menstruation, and then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been.

277 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ».

278 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ ح. وَأَنْبَأَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، مِثْلَ ذٰلِكَ.

(177) ـ بابُ مُؤَاكَلَةِ الحَائِضِ والشُّرْبِ من سُؤْرِهَا

279 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ عَنْ أَبِيهِ عَنْ شُرَيْحٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «سَأَلْتُهَا هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُونِي فَآكُلُ مَعَهُ وَأَنَا عَارِكٌ وَكَانَ يَأْخُذُ الْعِرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعِرْقِ وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ قَبْلَ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ».

280 ـ أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنِ الأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ فَيَشْرَبُ مِنْ فَضْلِ سُؤْرِي وَأَنَا حَائِضٌ».

(178) ـ بابُ الانْتِفَاعِ بِفَضْلِ الحَائِضِ

281 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنَاوِلُنِي الإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ».

282 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ».

[179] Sleeping With The Menstruating Woman

283- It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah "Allah's blessing and peace be upon him" under his quilt, when I got menses. So, I slipped away from under the quilt, and took on the garment in which I used to get menses, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you got your menses?" I answered in the affirmative. the Messenger of Allah "Allah's blessing and peace be upon him" invited me to come and I slept with him under the same quilt.

284- It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

[180] Approaching The Menstruating Woman

285- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to order anyone of us, in case (he had a desire for her and at the same time) she was menstruating, to straighten her lower garment round her waist and then he would approach her.

286- It is narrated on the authority of A'ishah that she said: When anyone of us was menstruating, (and the Prophet had a sexual desire for her)The Messenger of Allah "Allah's blessing and peace be upon him" would order her to have her lower garment and then he would approach her.

287- It is narrated on the authority of Maimunah that she said: It happened that The Messenger of Allah "Allah's blessing and peace be upon him" approached anyone of his wives while she was menstruating, provided that she should have a lower garment over her body, down to half her thighs or knees, straightening it over her waist.

[181] Allah's Saying: "They Ask You Concerning Women's Courses" (Al-Baqarah 222)

288- It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor drink, nor did they live with her in the same house. So the

(179) ـ بابُ مُضَاجَعَةِ الحَائِضِ

283 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ ح. وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَمِيلَةِ إِذْ حِضْتُ فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَفِسْتِ؟» قُلْتُ: نَعَمْ فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

284 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلاَساً يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ أَوْ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ ثُمَّ يَعُودُ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ».

(180) ـ بابُ مُبَاشَرَةِ الحَائِضِ

285 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضاً أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرَهَا».

286 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرَهَا».

287 ـ أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ وَاللَّيْثِ عَنِ ابْنِ شِهَابٍ عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةَ مَوْلاَةَ مَيْمُونَةَ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ وَالرُّكْبَتَيْنِ». فِي حَدِيثِ اللَّيْثِ: «مُحْتَجِزَةٌ بِهِ».

(181) ـ بابُ تَأْوِيلِ قَوْلِ الله عز وجل:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ﴾

288 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلَمْ يُشَارِبُوهُنَّ وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلُوا نَبِيَّ اللَّهِ ﷺ عَنْ ذَلِكَ

Companions of The Prophet asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to share food and drink with them, live with them in the houses, and do everything with them except sexual intercourse.

[182] When One Has Sexual Relation With His Menstruating Wife

289- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to such as has sexual relation with his menstruating wife: "Let him give in charity a Dinar or half a Dinar."

[183] What Should A Woman Do When She Gets Menses?

290- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah? Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean." The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

[184] What Should Such As Confined Because Of Parturition Do In Relation To Assuming Ihram?

291- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We came to Jabir Ibn Abdullah and asked him about the Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when only five (nights) remained out of Dhul-Qa'dah till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)."

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ [البقرة، الآية: 222] الآيَةَ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلاَ الْجِمَاعَ.

(182) ـ بابٌ ما يَجِبُ على من أَتَى حَلِيلَتَهُ في حَالِ حَيْضَتِهَا بَعْدَ عِلْمِهِ بنَهْيِ الله عزّ وجلّ عن وَطْئِهَا

289 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عَبْدِ الْحَمِيدِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: **«يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ»**.

(183) ـ بابٌ ما تَفْعَلُ المُحْرِمَةُ إذا حَاضَتْ

290 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نُرَى إِلاَّ الْحَجَّ فَلَمَّا كَانَ بِسَرِفَ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: **«مَا لَكِ أَنَفِسْتِ؟»** فَقُلْتُ: نَعَمْ قَالَ: **«هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنَّ لاَ تَطُوفِي بِالْبَيْتِ»**. وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

(184) ـ بابٌ ما تَفْعَلُ النُّفَسَاءُ عند الإحْرَام

291 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ قَالَ: **«اغْتَسِلِي وَاسْتَثْفِرِي ثُمَّ أَهِلِّي»**.

[185] When The Blood Of Menses Affects The Garment

292- It is narrated on the authority of Umm Qais Bint Mihsan that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the blood of menses that might affect the garment, thereupon he said: "Scrape it off with the help of a rib and then wash it off with water mixed with the infusion of the leaves of lote tree."

293- It is narrated on the authority of Asma' Bint Abu Bakr that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) the blood of the menses affects the garment, thereupon he said: "Scrape (the soiled spot of) it and rub it with the water, and then sprinkle water over it, and then you could offer prayer in it."

[186] When The Semen Affects The Garment

294- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in the garment in which he had sexual relation?" she said: "Yes, if it had no traces of the semen."

[187] Washing Away The (Traces Of) Semen Off The Garment

295- It is narrated on the authority of A'ishah that she said: I used to wash off (the traces of) semen from the garment of the Messenger of Allah "Allah's blessing and peace be upon him", and it happened that he came out to lead the prayer and the spots of water were still on his garment.

[188] Rubbing The (Traces Of) Semen Off The Garment

296- It is narrated on the authority of A'ishah that she said: I used to rub the (traces of) semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

297- It is narrated on the authority of A'ishah that she said: I saw myself doing no more than rubbing it (the traces of semen) off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

298- It is narrated on the authority of A'ishah that she said: I used to rub it (the traces of semen) off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

299- It is narrated on the authority of A'ishah that she said: I happened to see it (the traces of semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon I would scrape it off.

(185) ـ بابٌ دَمُ الحَيْضِ يُصِيبُ الثَّوْبَ

292 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ قَالَ: «**حُكِّيهِ بِضِلَعٍ وَٱغْسِلِيهِ بِمَاءٍ وَسِدْرٍ**».

293 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ ٱمْرَأَةً ٱسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَ: «**حُتِّيهِ ثُمَّ ٱقْرُصِيهِ بِالْمَاءِ ثُمَّ ٱنْضَحِيهِ وَصَلِّي فِيهِ**».

(186) ـ بابٌ المَنِيُّ يُصِيبُ الثَّوْبَ

294 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: «أَنَّهُ سَأَلَ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي كَانَ يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَذًى».

(187) ـ بابُ غَسْلِ المَنِيِّ من الثَّوْبِ

295 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْجَزَرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بُقَعَ الْمَاءِ لَفِي ثَوْبِهِ».

(188) ـ بابُ فَرْكِ المَنِيِّ من الثَّوْبِ

296 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي مِجْلَزٍ عَنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَفْرُكُ الْجَنَابَةَ» وَقَالَتْ مَرَّةً أُخْرَى: «الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

297 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ الْحَكَمُ: أَخْبَرَنِي عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَفْرُكَهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

298 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، أَنْبَأَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ النَّبِيِّ ﷺ».

299 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَرَاهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحُكُّهُ».

300- It is narrated on the authority of A'ishah that she said: I saw myself scraping (the traces of) semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

301- It is narrated on the authority of A'ishah that she said: I saw myself detecting it (the traces of semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon I would scrape it off it.

[189] The (Judgement Of The) Urine Of The Infant

302- It is narrated on the authority of Umm Qais Bint Mihsan that she brought a child of her to the Messenger of Allah "Allah's blessing and peace be upon him", who had been given no food yet, and the Messenger of Allah "Allah's blessing and peace be upon him" made him sat in his lap, and then he urinated on his garment, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine), and he did not wash the whole garment.

303- It is narrated on the authority of A'ishah that she said: A child was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he urinated on him, thereupon he asked for water with which he washed the very spot (which received urine).

[190] The (Judgement Of The) Urine Of The Female-Infant

304- It is narrated on the authority of Abu As-Samh that the Messenger of Allah "Allah's blessing and peace be upon him" said: "it (the garment) should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child)."

[191] The Urine Of Such Of Animals As Whose Meat Is Eaten

305- It is narrated on the authority of Anas that he said: Some people of the tribe of Ukl arrived at Medina to meet The Prophet "Allah's blessing and peace be upon him" and they embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (i.e. Bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Harrah, they reverted to Heathenism after embracing Islam, and killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he

300 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ حَسَّانٍ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَفْرُكُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

301 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحُتُّهُ عَنْهُ».

(189) ـ بَابُ بَوْلِ الصَّبِيِّ الذي لم يَأْكُلِ الطَّعَامَ

302 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: «أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ».

303 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «أُتِيَ رَسُولُ اللَّهِ ﷺ بِصَبِيٍّ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ».

(190) ـ بَابُ بَوْلِ الجَارِيَةِ

304 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: قَالَ النَّبِيُّ ﷺ: «**يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ**».

(191) ـ بَابُ بَوْلِ ما يُؤْكَلُ لَحْمُهُ

305 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: «أَنَّ أُنَاساً أَوْ رِجَالاً مِنْ عُكْلٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَتَكَلَّمُوا بِالإِسْلَامِ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ وَاسْتَوْخَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَلَمَّا صَحُّوا وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَاقُوا الذَّوْدَ فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في

sent some people in pursuit of them. (So they were caught and brought back to The Prophet "Allah's blessing and peace be upon him"). The Prophet "Allah's blessing and peace be upon him" gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harrah till they died in that state of theirs.

306- It is narrated on the authority of Anas that he said: Some Arabs from Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" and they embraced Islam, but Medina's climate did not suit them and they fell so ill that their faces turned pale and their abdomen got swollen. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The Prophet "Allah's blessing and peace be upon him" sent (men) in their pursuit and they were captured and brought. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. Abd Al-Malik Ibn Marwan asked Anas while he was relating this narration to him: "Were they punished because of infidelity or a crime?" he said: "Because of infidelity."

[192] When The Excretion Of Such Of Animals As Whose Meat Is Eaten Affects The Garment

307- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer near the House. At the same time Some people belonging to the Quraish were sitting, (and there was the abdominal contents of) a camel, which they had slaughtered a day earlier. One of them (reported to be Abu Jahl) said to the others: "Who amongst you will bring the abdominal contents with its blood (intestines, etc. Of this camel) and put it on the shoulders of him (Muhammad), when he prostrates?" The most unfortunate of them got up and brought it, and when The Prophet "Allah's blessing and peace be upon him" prostrated he placed it between his shoulders. When this news reached Fatimah the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", and she was still a virgin, she came running, and threw that (camel's Abdominal contents) away from his back. When The Prophet "Allah's blessing and peace be upon him" finished his prayer, he said thrice: "O Allah! Punish Quraish! O Allah! Punish Abu Jahl (Amr) Ibn Hisham, Utbah Ibn Rabie'ah, Shaibah Ibn Rabie'ah, and Uqbah Ibn Abu Mu'ait!" He counted seven from the Quraish. By Him, Who has sent Muhammad with the

آثَارِهِمْ فَأُتِيَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَّعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ ثُمَّ تُرِكُوا فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا».

306 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَدِمَ أَعْرَابٌ مِنْ عُرَيْنَةَ إِلَى النَّبِيِّ ﷺ فَأَسْلَمُوا فَاجْتَوَوُا الْمَدِينَةَ حَتَّى اصْفَرَّتْ أَلْوَانُهُمْ وَعَظُمَتْ بُطُونُهُمْ فَبَعَثَ بِهِمْ رَسُولُ اللَّهِ ﷺ إِلَى لِقَاحٍ لَهُ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا فَقَتَلُوا رَاعِيَهَا وَاسْتَاقُوا الإِبِلَ فَبَعَثَ نَبِيُّ اللَّهِ ﷺ فِي طَلَبِهِمْ فَأُتِيَ بِهِم فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ». قَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لأَنَسٍ وَهُوَ يُحَدِّثُهُ هٰذَا الْحَدِيثَ: بِكُفْرٍ أَمْ بِذَنْبٍ؟ قَالَ: بِكُفْرٍ. قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ نَعْلَمُ أَحَداً قَالَ عَنْ يَحْيَى عَنْ أَنَسٍ فِي هٰذَا الْحَدِيثِ غَيْرَ طَلْحَةَ وَالصَّوَابُ عِنْدِي وَاللَّهُ تَعَالَى أَعْلَمُ: يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مُرْسَلٌ.

(192) ـ بَابُ فَرْثِ مَا يُؤْكَلُ لَحْمُهُ يُصِيبُ الثَّوْبَ

307 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ قَالَ: حَدَّثَنَا عَلِيٌّ وَهُوَ ابْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ فِي بَيْتِ الْمَالِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ وَمَلأٌ مِنْ قُرَيْشٍ جُلُوسٌ وَقَدْ نَحَرُوا جَزُوراً فَقَالَ بَعْضُهُمْ: أَيُّكُمْ يَأْخُذُ هٰذَا الْفَرْثَ بِدَمِهِ ثُمَّ يُمْهِلُهُ حَتَّى يَضَعَ وَجْهَهُ سَاجِداً فَيَضَعُهُ؟ يَعْنِي عَلَى ظَهْرِهِ. قَالَ عَبْدُ اللَّهِ: فَانْبَعَثَ أَشْقَاهَا فَأَخَذَ الْفَرْثَ فَذَهَبَ بِهِ ثُمَّ أَمْهَلَهُ فَلَمَّا خَرَّ سَاجِداً وَضَعَهُ عَلَى ظَهْرِهِ فَأُخْبِرَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ جَارِيَةٌ فَجَاءَتْ تَسْعَى فَأَخَذَتْهُ مِنْ ظَهْرِهِ فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ قَالَ: **«اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»** ثَلاَثَ مَرَّاتٍ **«اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ وَشَيْبَةَ بْنِ رَبِيعَةَ وَعُتْبَةَ بْنِ رَبِيعَةَ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ»** حَتَّى عَدَّ سَبْعَةً مِنْ قُرَيْشٍ.

truth, I saw all of those persons who were counted by him (Allah's Apostle) dead on the day of (the holy battle of) Badr, and then they were dragged into the Qalib (one of the wells) of Badr.

[193] When The Sputum Affects The Garment

308- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the end of his garment and spat in it, and then scraped its parts with each other.

309- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you is in prayer and he wants to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot, otherwise, let him spit (and the Messenger of Allah "Allah's blessing and peace be upon him" spat as such in his garment which he rubbed)."

[194] What About Tayammum?

310- It is narrated on the authority of A'ishah that she said: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him. The people had no water with them, and furthermore, there was no water at that place, so the people went to Abu Bakr and said: "Don't you see what A'ishah has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." A'ishah further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water. So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Usaid Ibn Hudair said: "This is not the first blessing of yours O the family of Abu Bakr!" A'ishah further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

قَالَ عَبْدُ اللَّهِ: فَوَالَّذِي أَنْزَلَ عَلَيْهِ الْكِتَابَ لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ فِي قَلِيبٍ وَاحِدٍ.

(193) ـ بَابُ الْبُزَاقِ يُصِيبُ الثَّوْبَ

308 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ فَرَدَّ بَعْضَهُ عَلَى بَعْضٍ».

309 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مِهْرَانَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا صَلَّى أَحَدُكُمْ فَلاَ يَبْزُقْ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ**». وَإِلاَّ فَبَزَقَ النَّبِيُّ ﷺ هٰكَذَا فِي ثَوْبِهِ وَدَلَكَهُ.

(194) ـ بَابُ بَدْءِ التَّيَمُّمِ

310 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ ذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ! قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَمَا مَنَعَنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[195] Practicing Tayammum On Residence

311- It is narrated on the authority of Ibn Abbas that he said: I and Abdullah Ibn Yasar, the freed slave of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", came to visit Abu Juhaim Ibn Al-Harith Ibn As-Summah Al-Ansari who said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came from the direction of Bir-Jamal, and a man met him and saluted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not want (to return the greeting to him) until he came upon a wall, and wiped both his hands and face, and then he returned the greeting to him."

312- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "I've become in a state of ceremonial impurity, and I've found no water (to take bath)." Umar said to him: "Do not offer prayer (until you find water therewith to take bath and get clean)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a military expedition and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I informed him of that he "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to the elbows." Umar said to Ammar: "We would make you responsible for what you say."

313- It is narrated on the authority of Ammar Ibn Yasir that he said: I became in a state of ceremonial impurity while I was looking after the camels, and I found no water (to take bath), thereupon I rolled my body in the earth in the same way as an animal does, and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of that he said: "Indeed, had you practiced Tayammum, it would have been sufficient for you."

[196] Practicing Tayammum On Journey

314- It is narrated on the authority of Ammar Ibn Yasir that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" halted and spent the night with the army at a certain place, and he had A'ishah with him. A'ishah lost a necklace belonging to her, made from beads of Zifar, thereupon the people were detained (from departure) in search for this

(195) ـ بابُ التَّيَمُّمِ في الحَضَرِ

311 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ عَنْ عُمَيْرٍ مَوْلَى ٱبْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ فَقَالَ أَبُو جُهَيْمٍ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بِئْرِ الْجَمَلِ وَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ».

312 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ عَنْ ذَرٍّ عَنِ ٱبْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ أَنَّ رَجُلاً أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ قَالَ عُمَرُ: لاَ تُصَلِّ. فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا تَذْكُرُ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» فَضَرَبَ النَّبِيُّ ﷺ يَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ؟ وَسَلَمَةُ شَكَّ لاَ يَدْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ فَقَالَ عُمَرُ: «نُوَلِّيكَ مَا تَوَلَّيْتَ».

313 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ خُفَافٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَجْنَبْتُ وَأَنَا فِي الإِبِلِ فَلَمْ أَجِدْ مَاءً فَتَمَعَّكْتُ فِي التُّرَابِ تَمَعُّكَ الدَّابَّةِ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ بِذٰلِكَ فَقَالَ: «إِنَّمَا كَانَ يَجْزِيكَ مِنْ ذٰلِكَ التَّيَمُّمُ».

(196) ـ بابُ التَّيَمُّمِ في السَّفَرِ

314 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حدَّثَنا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنِ ٱبْنِ عَبَّاسٍ عَنْ عَمَّارٍ قَالَ: عَرَّسَ رَسُولُ اللَّهِ ﷺ بِأُولاَتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ زَوْجَتُهُ فَانْقَطَعَ عِقْدُهَا مِنْ جَزْعِ ظَفَارِ فَحُبِسَ النَّاسُ ابْتِغَاءَ عِقْدِهَا ذٰلِكَ حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ فَقَالَ: حَبَسْتِ النَّاسَ وَلَيْسَ

Necklace of her until the dawn broke, and they had no water with them, which provoked the anger of Abu Bakr strongly with her, and said: "She has detained the people, and there is no water with them." On that occasion, Allah revealed the concession of purification with the clean earth. So, the Muslims stood up with the Messenger of Allah "Allah's blessing and peace be upon him" and struck the earth with their hands, and raised their hands grasping nothing of the dust, therewith they wiped their faces and the backs of their hands up to the shoulders, and from the palms of their hands up to the armpits.

[197] Another Way Of Practicing Tayammum

315- It is narrated on the authority of Ammar Ibn Yasir that he said: We practiced Tayammum with the Messenger of Allah "Allah's blessing and peace be upon him" with the help of the earth: we wiped our faces and hands up to the shoulders.

[198] A Different Way Of Practicing Tayammum

316- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "We sometimes spend a month or two in a place (where there is no water to take bath from ceremonial impurity: what should we do?)" Umar said to him: "As for me, I would not offer prayer unless I find water (to take bath from ceremonial impurity and perform ablution for the prayer)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on such and such place, looking after camels, and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", (and I informed him) he smiled and said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to half the arms." Umar said to Ammar: "Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)." Ammar replied: "If you like, by Allah, I would not tell anyone of it." Umar said: "No! We would make you responsible for what you say."

[199] An Additional Way Of Practicing Tayammum

317- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and sought his religious verdict pertaining to Tayammum, and he gave no reply to him thereupon

مَعَهُمْ مَاءٌ فَأَنْزَلَ ٱللَّهُ عَزَّ وَجَلَّ رُخْصَةَ التَّيَمُّمِ بِالصَّعِيدِ قَالَ: فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمُ الأَرْضَ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَنْفُضُوا مِنَ التُّرَابِ شَيْئاً فَمَسَحُوا بِهَا وُجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الآبَاطِ.

(197) ـ بابُ الاخْتِلاف في كَيْفِيَّةِ التَّيَمُّمِ

315 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: «تَيَمَّمْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالتُّرَابِ فَمَسَحْنَا بِوُجُوهِنَا وَأَيْدِينَا إِلَى الْمَنَاكِبِ».

(198) ـ بابٌ نَوْعٌ آخَرُ مِنَ التَّيَمُّمِ والنَّفْخُ في اليَدَيْنِ

316 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ عَنْ أَبِي مَالِكٍ، وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى قَالَ: كُنَّا عِنْدَ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ رُبَّمَا نَمْكُثُ الشَّهْرَ وَالشَّهْرَيْنِ وَلاَ نَجِدُ الْمَاءَ؟ فَقَالَ عُمَرُ: أَمَّا أَنَا فَإِذَا لَمْ أَجِدِ الْمَاءَ لَمْ أَكُنْ لأُصَلِّيَ حَتَّى أَجِدَ الْمَاءَ فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَتَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ حَيْثُ كُنْتَ بِمَكَانِ كَذَا وَكَذَا وَنَحْنُ نَرْعَى الإِبِلَ فَتَعْلَمُ أَنَّا أَجْنَبْنَا؟ قَالَ: نَعَمْ أَمَّا أَنَا فَتَمَرَّغْتُ فِي التُّرَابِ فَأَتَيْنَا النَّبِيَّ ﷺ فَضَحِكَ فَقَالَ: «**إِنْ كَانَ الصَّعِيدُ لَكَافِيكَ**» وَضَرَبَ بِكَفَّيْهِ إِلَى الأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ وَجْهَهُ وَبَعْضَ ذِرَاعَيْهِ فَقَالَ: «اتَّقِ ٱللَّهَ يَا عَمَّارُ» فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ شِئْتَ لَمْ أَذْكُرْهُ قَالَ: «لاَ وَلٰكِنْ نُوَلِّيكَ مِنْ ذٰلِكَ مَا تَوَلَّيْتَ».

(199) ـ بابٌ نَوْع آخَرُ مِنَ التَّيَمُّمِ

317 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرٍّ عَنِ ٱبْنِ عَبْدُ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: **أَنَّ** رَجُلاً سَأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ التَّيَمُّمِ فَلَمْ يَدْرِ مَا يَقُولُ فَقَالَ عَمَّارٌ: أَتَذْكُرُ حَيْثُ كُنَّا فِي سَرِيَّةٍ

Ammar said: "Do you remember when both you and I were in a military expedition, and we became in a state of ceremonial impurity, and I rolled my body in the earth (and offered prayer)? When I came to the Messenger of Allah "Allah's blessing and peace be upon him" (and informed him) he said: "It would have been sufficient for you to do such and such" Shu'bah struck with his hands on his knees and blew in them, therewith he wiped his face and hands only once.

[200] One More Way Of Practicing Tayammum

318- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "I've become in a state of ceremonial impurity, and I've found no water (to take bath)." Umar said to him: "Do not offer prayer (until you find water therewith to take bath and get clean)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a military expedition and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I informed him of that he "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to the elbows." Umar said to Ammar: "We would make you responsible for what you say." Shu'bah says: Salamah used to relate: Both hands, face and both arms, until Mansur said to him one day: Consider what you say! None other than you makes a mention of the arms. On that Salamah fell in doubt and said: I do not know whether he did or did not mention the arms.

[201] One In The State Of Ceremonial Impurity Offers Tayammum

319- It is narrated on the authority of Shaqiq (Ibn Salamah): I was sitting with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when Abu Musa said to Abdullah : "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle "Allah's blessing and peace be upon him" for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I returned and told the Messenger of Allah "Allah's blessing and peace be upon him" of that he said: "Like this would have been sufficient. " The Messenger of Allah "Allah's blessing and peace be upon him" (while saying so) lightly struck the earth with his hands once, and wiped both his hands, and then he shook them off dust and passed his left hand over the back of his

فَأَجْنَبْتُ فَتَمَعَّكْتُ فِي التُّرَابِ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «**إِنَّمَا يَكْفِيكَ هٰكَذَا**»؟ وَضَرَبَ شُعْبَةُ بِيَدَيْهِ عَلَى رُكْبَتَيْهِ وَنَفَخَ فِي يَدَيْهِ وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ مَرَّةً وَاحِدَةً.

(200) ـ بابٌ نَوْعٌ آخَرُ

318 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَجُلاً جَاءَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَقَالَ عُمَرُ: لاَ تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدْ مَاءً فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ ثُمَّ صَلَّيْتُ فَلَمَّا أَتَيْنَا رَسُولَ اللَّهِ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: «**إِنَّمَا يَكْفِيكَ**» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَخَ فِيهِمَا فَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ. شَكَّ سَلَمَةُ وَقَالَ: لاَ أَدْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ قَالَ عُمَرُ: نُوَلِّيكَ مِنْ ذٰلِكَ مَا تَوَلَّيْتَ» قَالَ شُعْبَةُ: كَانَ يَقُولُ الْكَفَّيْنِ وَالْوَجْهَ وَالذِّرَاعَيْنِ فَقَالَ لَهُ مَنْصُورٌ: مَا تَقُولُ؟ فَإِنَّهُ لاَ يَذْكُرُ الذِّرَاعَيْنِ أَحَدٌ غَيْرُكَ فَشَكَّ سَلَمَةُ فَقَالَ: لاَ أَدْرِي ذَكَرَ الذِّرَاعَيْنِ أَمْ لاَ.

(201) ـ بابُ تَيَمُّمِ الجُنُبِ

319 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَوَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ بِالصَّعِيدِ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: «**إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هٰكَذَا**» وَضَرَبَ بِيَدَيْهِ عَلَى الأَرْضِ ضَرْبَةً فَمَسَحَ كَفَّيْهِ ثُمَّ نَفَضَهُمَا ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَبِيَمِينِهِ عَلَى شِمَالِهِ عَلَى كَفَّيْهِ

right hand and his right hand over the back of his left hand, therewith he wiped his palms and face." So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

[202] Practicing Tayammum With The Clean Earth

320- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man sitting apart, and he did not offer prayer with the people. He asked him: "O so and so! What did prevent you from offering prayer with the people?" he said: "O Messenger of Allah! I've become in a state of ceremonial impurity, and I've found no water." On that he said to him: "Then, (wipe your hands and face) with the clean earth, since it is sufficient for you (to get clean until you find water)."

[203] Practicing Tayammum Once For Many Prayers

321- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Practicing Tayammum with the help of) the clean earth has the power of ablution for the Muslim even though he finds no water for ten years (since it enables him to offer prayers)."

[204] When One Finds Neither Water Nor Clean Earth

322- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Usaid Ibn Hudair with some people in search for a collar A'ishah missed in a certain station in which she halted (with the Prophet), and when the prayer was due, they were not in the state of ablution, and they found no water. On that they (were forced to) offer prayer with no ablution. Then, they came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the Holy Verse of Tayammum was revealed. Usaid Ibn Hudair said to her: "Might Allah reward you with good! You never receive anything which you dislike but that Allah makes in it a cause of relief for the Muslims and you."

323- It is narrated on the authority of Tariq that a man became in a state of ceremonial impurity, and he did not offer prayer (since he found no water). He came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, and he said to him: "You've done right." Another man became in a state of ceremonial impurity, and he (found no water thereupon he) practiced Tayammum and offered prayer. He made a mention of that to him, and he said to him the same as he had said to the former i.e. "You've done right."

وَوَجْهِهِ؟ فَقَالَ عَبْدُ اللَّهِ: أَوَ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟.

(202) ـ بابُ التَّيَمُّمِ بالصَّعِيدِ

320 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عَوْفٍ عَنْ أَبِي رَجَاء قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً مُعْتَزِلاً لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ: «**يَا فُلاَنُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟**» فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ قَالَ: «**عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ**».

(203) ـ بابُ الصَّلَوَاتِ بِتَيَمُّمٍ وَاحِدٍ

321 ـ أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ عَمْرِو بْنِ بُجْدَانَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ**».

(204) ـ بابٌ فيمنْ لم يَجِدِ المَاءَ ولا الصَّعِيدَ

322 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «بَعَثَ رَسُولُ اللَّهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَنَاساً يَطْلُبُونَ قِلاَدَةً كَانَتْ لِعَائِشَةَ نَسِيَتْهَا فِي مَنْزِلٍ نَزَلَتْهُ فَحَضَرَتِ الصَّلاَةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلُّوا بِغَيْرِ وُضُوءٍ فَذَكَرُوا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ. قَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللَّهُ خَيْراً فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلاَّ جَعَلَ اللَّهُ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيْراً».

323 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا شُعْبَةُ أَنَّ مُخَارِقاً أَخْبَرَهُمْ عَنْ طَارِقٍ: أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: «**أَصَبْتَ**»، فَأَجْنَبَ رَجُلٌ آخَرَ فَتَيَمَّمَ وَصَلَّى فَأَتَاهُ فَقَالَ نَحْوَ مَا قَالَ لِلآخَرِ يَعْنِي أَصَبْتَ.

(2) THE BOOK OF WATER

Allah Almighty says: " and We send down purifying water from the sky." (Al-Furqan 48) He further says: " and He caused rain to descend on you from heaven, to clean you therewith." (Al-Anfal 11) He says too: " and you find no water, then take for yourselves clean sand or earth." (An-Nisa 43)

324- It is narrated on the authority of Ibn Abbas that one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, and the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution with the remaining of her water and when she made a mention to him of that he said: "No doubt, nothing makes the water filthy."

[1] The Will Of Buda'ah

325- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should we (or you) offer ablution from the will of Buda'ah?" it was a well in which the (blood of) menstruation, the (dead bodies of such animals as) dogs and what is foul are thrown. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water is pure, which nothing could make filthy (as long as it is no less than two buckets)."

326- It is narrated on the authority of Abu Sa'id that he said: I came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was performing ablution from the well of Buda'ah, thereupon I said to him: "You perform ablution from the well of Buda'ah; and it is a well in which what is foul and stinking is thrown!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, nothing could contaminate the water (as long as it is no less than two buckets)."

[2] The Amount Of Water At Which It Never Becomes Filthy

327- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

328- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah's Apostle "Allah's blessing and peace be upon him"

(2) ـ كِتَابُ المِيَاهِ

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ [الفرقان، الآية: 48] وَقَالَ عَزَّ وَجَلَّ: ﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ﴾ [الأنفال، الآية: 11] وَقَالَ تَعَالَى: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: 6].

324 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنَ الْجَنَابَةِ فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهَا فَذَكَرَتْ ذٰلِكَ لَهُ فَقَالَ: «**إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ**».

(1) ـ بَابُ ذِكْرِ بِئْرِ بُضَاعَةَ

325 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ: أَتَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا لُحُومُ الْكِلاَبِ وَالْحِيَضُ وَالنَّتْنُ؟ فَقَالَ: «**الْمَاءُ طَهُورٌ لاَ يُنَجِّسُهُ شَيْءٌ**».

326 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ وَكَانَ مِنَ الْعَابِدِينَ، عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنْ خَالِدِ بْنِ أَبِي نَوْفٍ عَنْ سَلِيطٍ عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ فَقُلْتُ: أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُطْرَحُ فِيهَا مَا يُكْرَهُ مِنَ النَّتْنِ؟ فَقَالَ: «**الْمَاءُ لاَ يُنَجِّسُهُ شَيْءٌ**».

(2) ـ بَابُ التَّوْقِيتِ فِي الْمَاءِ

327 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: «**إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ**».

328 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُزْرِمُوهُ**». فَلَمَّا فَرَغَ

told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

329- It is narrated on the authority of Abu Hurairah that once, a desert dweller urinated in the mosque, and the people shouted at him, but Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Leave him and rather pour a bucket of water over that place (where he urinated), for indeed, you've been sent so as to make things easy, and not to make things hard upon the people."

[3] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water

330- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you who is in the state of ceremonial impurity should take bath in the stagnant water."

[4] Performing Ablution With The Sea Water

331- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

[5] Performing Ablution With The Snow Water And Hailstone

332- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Wash away my errors (from me) with the help of the snow water and hailstone, and cleanse my heart from mistakes in the same way as You cleanse the white garment from filth."

333- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash away my errors with water, snow and hailstones!""

[6] The Place Of The Dog's Mouth

334- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a

دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصَبَّهُ عَلَيْهِ.

329 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ الْوَلِيدِ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: **«دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْواً مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»**.

(3) ـ بابُ النَّهْيِ عَنِ اغْتِسَالِ الجُنُبِ في المَاءِ الدَّائِمِ

330 ـ أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرٍو وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»**.

(4) ـ بابُ الوُضُوءِ بِمَاءِ البَحْرِ

331 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»**.

(5) ـ بابُ الوُضُوءِ بِمَاءِ الثَّلْجِ والبَرَدِ

332 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ»**.

333 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ»**.

(6) ـ بابُ سُؤْرِ الكَلْبِ

334 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ**

dog places the end of its tongue in the utensil of anyone of you, let him spill over what it contains, and then wash it seven times (before he utilizes it)."

[7] Rubbing The Utensil With Dust Because Of A Dog's Dipping The End Of Its Tongue In It

335- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed; and he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust."

336- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed. Later on he said: "What do they have to do with the dogs?" He gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust." In the narration of Abu Hurairah, there is the following difference: "provided that one of those (seven times) is to rub it with dust."

337- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times, in the first of which you should rub it with dust."

338- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times, in the first of which you should rub it with dust."

[8] The place of the cat's mouth

339- It is narrated on the authority of Kabshah Bint Ka'b Ibn Malik, that once Abu Qatadah entered upon her, and she mentioned a word, meaning: I was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. He observed that I was looking at him astonishingly, thereupon he said: "O daughter of my brother! Are you astonished?" I answered in the affirmative, thereupon he said: "No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) go round (their inhabitants)."

أَحَدِكُمْ فَلْيُرِقْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

(7) ـ بابُ تَعْفِيرِ الإِنَاءِ بالتُّرابِ مِنْ وُلُوغِ الكَلْبِ فيه

335 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: **«إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ»**.

336 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ يَزِيدَ بْنَ حُمَيْدٍ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ قَالَ: **«مَا بَالُهُمْ وَبَالُ الْكِلاَبِ؟»** قَالَ: وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ وَقَالَ: **«إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوا الثَّامِنَةَ بِالتُّرَابِ»**، خَالَفَهُ أَبُو هُرَيْرَةَ فَقَالَ: **«إِحْدَاهُنَّ بِالتُّرَابِ»**.

337 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ خِلاَسٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولاَهُنَّ بِالتُّرَابِ»**.

338 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولاَهُنَّ بِالتُّرَابِ»**.

(8) ـ بابُ سُؤْرِ الهِرَّةِ

339 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَسَكَبْتُ لَهُ وَضُوءاً فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ قُلْتُ: نَعَمْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ»**.

[9] The Place Of A Menstruating Woman's Mouth

340- It is narrated on the authority of A'ishah that she said: It happened that I ate from a bone covered with meat, and the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth where I had placed mine even though I was menstruating; and it happened that I drank from the utensil, and he then placed his mouth where I had placed mine while I was menstruating.

[10] The Concession To Utilize The Leftover Of A Woman's Water

341- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and (their wives and lawful) women (or every man with his wife and lawful woman) used to perform ablution together (i.e. from the same source of water).

[11] It Is Forbidden To Utilize The Leftover Of The Water Of A Woman's Ablution

342- It is narrated on the authority of Al-Hakam Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should perform ablution with the leftover of the water of the ablution of a woman.

[12] The Concession To Utilize The Remaining Of The Water Of Such As In The State Of Ceremonial Impurity

343- It is narrated on the authority of A'ishah that she sometimes took bath with the Messenger of Allah "Allah's blessing and peace be upon him" in the same vessel.

[13] The Amount Of Water That Is Sufficient For One To Perform Ablution And Take Bath

344- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

345- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with nearly a Sa' (about eight Mudds).

346- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with the help of a Sa' (nearly eight Mudds).

(9) ـ بابُ سُؤْرِ الحَائِضِ

340 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللَّهِ ﷺ فَاهُ حَيْثُ وَضَعْتُهُ وَأَنَا حَائِضٌ وَكُنْتُ أَشْرَبُ مِنَ الإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ».

(10) ـ بابُ الرُّخْصَةِ في فَضْلِ المَرْأَة

341 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جميعاً».

(11) ـ بابُ النَّهْيِ عَنْ فَضْلِ وُضُوءِ المَرْأَة

342 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الأَحْوَلِ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ، قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَاسْمُهُ سَوَادَةُ بْنُ عَاصِمٍ عَنِ الْحَكَمِ بْنِ عَمْرٍو: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وُضُوءِ الْمَرْأَةِ».

(12) ـ بابُ الرُّخْصَةِ في فَضْلِ الجُنُبِ

343 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الإِنَاءِ الْوَاحِدِ».

(13) ـ بابُ القَدْرِ الذي يَكْتَفي به الإنسانُ مِنَ الماء للوُضُوء والغُسْلِ

344 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ».

345 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ بِمُدٍّ وَيَغْتَسِلُ بِنَحْوِ الصَّاعِ».

346 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ».

(3) THE BOOK OF MENSES

[1] The Beginning Of Menses, And Its Relation To Confinement

347- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah? Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean."

[2] The Persistent Bleeding From The Uterus

348- It is narrated on the authority of Urwah that Fatimah Bint Qais told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). She pretended that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes take bath and wash off the blood from you, and offer your prayers (in the period between one menses and another). "

349- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: " when the menses begins give up the prayers (and calculate the days a normal menses lasts) and when it finishes take bath (and offer prayer)."

350- It is narrated on the authority of A'ishah that she said: Umm Habibah Bint Jahsh sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I have persistent bleeding from the uterus." On that he said: "This is because of a blood vessel (and not because of menses), so, take bath (for every prayer) and offer prayer." In this way, she used to take bath for every prayer.

[3] The Days Of Menses Every Month

351- It is narrated on the authority of A'ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the persistent bleeding (coming from the uterus). A'ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wait (far from the

(3) ـ كِتَابُ الحَيْضِ والاسْتِحَاضَةِ

(1) ـ بابُ بَدْءِ الحَيْضِ وهَلْ يُسَمَّى الحَيْضُ نِفَاساً؟

347 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نُرَى إِلاَّ الْحَجَّ فَلَمَّا كُنَّا بِسَرَفَ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: **«مَا لَكِ أَنَفِسْتِ؟»** قُلْتُ: نَعَمْ. قَالَ: **«هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ»**.

(2) ـ بابُ ذِكْرِ الاسْتِحَاضَةِ وإِقْبَالِ الدَّمِ وإِدْبَارِهِ

348 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ وَهُوَ ابْنُ سَمَاعَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَزَعَمَتْ أَنَّهُ قَالَ لَهَا: **«إِنَّمَا ذٰلِكَ عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي»**.

349 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي»**.

350 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَقَالَ: **«إِنَّ ذٰلِكَ عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي»** فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاَةٍ.

(3) ـ بابُ المَرْأَةِ يَكُونُ لها أَيَّامٌ مَعْلُومَةٌ تَحِيضُها كُلَّ شَهْرٍ

351 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَماً فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«امْكُثِي قَدْرَ**

prayer) as long as your (real) menses used to detain you and then take bath (and offer the prayer)."

352- It is narrated on the authority of Umm Salamah that she said: A woman sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I have got persistent bleeding from the uterus and I never become clean: should I leave prayer?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No, but leave it as long as the number of days and nights which your real menses lasts (every month before you had what you had), and then when this period elapses, take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer."

353- It is narrated on the authority of Umm Salamah that she said: A woman had persistent bleeding from the uterus and did not become clean during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and Umm Salamah sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", who said: "Let her consider the number of days and nights during which she used to get menses every month before she had what she had, and leave the prayer as long as is equal to that period, and then when this period elapses, let her take a bath, straighten a garment stuffed with a piece of cotton on her privates and offer the prayer."

[4] The Women's Monthly Courses

354- It is narrated on the authority of A'ishah that she said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus and she did not become clean. A mention of her affair was made to The Messenger of Allah "Allah's blessing and peace be upon him" and he said: "This (bleeding) is not menses, but it is from a blood vessel in the uterus. So, let her consider the number of days her normal monthly course used to last during which she should leave the prayer, after which, let her (offer prayer on the condition that she should) take bath at the time of every prayer."

355- It is narrated on the authority of A'ishah that she said: Umm Habibah, daughter of Jahsh got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel." He ordered her to leave the prayer as long as her normal monthly coarse used to last, after

مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي».

أخبرنا به قُتَيبةُ مَرَّةً أُخرَى، ولم يَذْكُرْ فيه جَعْفَرَ بْنَ رَبِيعَةَ.

352 ـ أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: **«لاَ وَلَكِنْ دَعِي قَدْرَ تِلْكَ الأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي وَصَلِّي».**

353 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ اسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ فَقَالَ: **«لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لْتَسْتَثْفِرْ بِالثَّوْبِ ثُمَّ لْتُصَلِّي».**

(4) ـ بابُ ذِكْرِ الأَقْرَاءِ

354 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ وَهُوَ ابْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ وَهُوَ ابْنُ أُسَامَةَ بْنِ الْهَادِ عَنْ أَبِي بَكْرٍ وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لاَ تَطْهُرُ، فَذُكِرَ شَأْنُهَا لِرَسُولِ اللَّهِ ﷺ قَالَ: **«لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ لِتَنْظُرْ قَدْرَ قَرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا فَلْتَتْرُكِ الصَّلاَةَ ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلاَةٍ».**

355 ـ أَخْبَرَنَا مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: **«لَيْسَتْ بِالْحَيْضَةِ إِنَّما هُوَ عِرْقٌ».** فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلاَةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ

which she should take bath and offer prayer. However, she used to take bath at the time of every prayer.

356- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

357- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes (according to the number of days it used to last) wash off the blood from you (take a bath) and offer your prayers."

[5] Such As Has Persistent Bleeding From The Uterus Combines Two Prayers; And The Way She Should Take Bath In That Case

358- It is narrated on the authority of A'ishah that a woman who had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was told that this (bleeding) was because of a blood vessel (and not because of menses). She was commanded to delay (offering) the Zhuhr prayer and hasten to offer the Asr (prayer) (when it was due , as early as possible), and take one bath for both; and also to delay (offering) the Maghrib (prayer), and hasten (to offer) the Isha (prayer) (when it was due, as early as possible), and take one bath for both, and further to take bath for the morning prayer.

359- It is narrated on the authority of Zainab Bint Jahsh that she said: I said to the Messenger of Allah (referring to Umm Habibah Bint Jahsh): "She is suffering from persistent bleeding from the uterus." On that the Messenger of Allah said: "Let her remain (far from prayer) during the days of her monthly course, after which let her take bath and delay (offering) the Zhuhr (prayer) and hasten to offer the Asr (prayer) (when it was due , as early as possible), and take bath and offer both prayers; and also to delay (offering) the Maghrib (prayer), and hasten (to offer) the Isha (prayer) (when it was

وَتُصَلِّي فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاَةٍ.

356 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا ذٰلِكَ عِرْقٌ فَانْظُرِي إِذَا أَتَاكَ قَرْؤُكَ فَلاَ تُصَلِّي إِذَا مَرَّ قَرْؤُكِ فَلْتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

357 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: **«لاَ إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي»**.

(5) ـ بَابُ جَمْعِ الْمُسْتَحَاضَةِ بين الصَّلاتين وغُسْلِهَا إذا جَمَعَتْ

358 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ النَّبِيِّ ﷺ قِيلَ لَهَا إِنَّهُ عِرْقٌ عَانِدٌ وَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلاً وَاحِداً وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلاً وَاحِداً وَتَغْتَسِلَ لِصَلاَةِ الصُّبْحِ غُسْلاً وَاحِداً».

359 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ زَيْنَبَ بِنْتِ جَحْشٍ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ إِنَّهَا مُسْتَحَاضَةٌ فَقَالَ: **«تَجْلِسُ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُؤَخِّرُ الظُّهْرَ وَتُعَجِّلُ الْعَصْرَ وَتَغْتَسِلُ**

due, as early as possible), and take bath and offer both prayers, and further to take bath for the morning prayer."

[6] The Difference Between The Blood Of Menses And That Of The Persistent Bleeding From The Uterus

360- It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

361- It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

362- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon she came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) from you and offer your prayers"; and that is because it is from a blood vessel and not the menses. He (the narrator) was asked about taking bath, thereupon he said: "No one could have doubt as to that (i.e. that she should take bath)."

363- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) and offer your prayers."

364- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the

وَتُصَلِّي، وَتُؤَخِّرُ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلُ وَتُصَلِّيهِمَا جَمِيعاً، وَتَغْتَسِلُ لِلْفَجْرِ».

(6) ـ بابُ الفَرْقِ بين دَمِ الحَيْضِ والاسْتِحَاضَةِ

360 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو وَهُوَ ٱبْنُ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ دَمَ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَأَمْسِكِي عَنِ الصَّلاَةِ وَإِذَا كَانَ الآخَرَ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ». قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ.

361 ـ وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذٰلِكَ فَأَمْسِكِي عَنِ الصَّلاَةِ فَإِذَا كَانَ الآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ ٱبْنُ أَبِي عَدِيٍّ، وَاللَّهُ تَعَالَى أَعْلَمُ.

362 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: ٱسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَتَوَضَّئِي وَصَلِّي فَإِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحيضَةِ». قِيلَ لَهُ فَالْغُسْلُ؟ قَالَ: «وَذٰلِكَ لاَ يَشُكُّ فِيهِ أَحَدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي» غَيْرُ حَمَّادٍ، وَٱللَّهُ تَعَالَى أَعْلَمُ.

363 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَأَمْسِكِي عَنِ الصَّلاَةِ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

364 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ ﷺ: لاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟ فَقَالَ

uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes according to its normal period wash off the blood (by taking a bath) and offer your prayers."

365- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[7] The Yellowish Secretions

366- It is narrated on the authority of Umm Atiyyah that she said: We used not to regard the yellowish secretions as something of significance.

[8] What One Could Get From A Menstruating Woman

367- It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor did they live with her in the same house. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Live with them in the houses, and do everything except sexual intercourse." Learnt that, The Jews said: "This man (the Messenger of Allah) wants to leave nothing we do but that he would oppose us in it." Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! (Since the Jews say such-and-such thing) Shouldn't we have sexual relation with them during their menses (in opposition to what the Jews do)?" The (colour of the) face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be

رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذٰلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيضَةُ فَدَعِي الصَّلاَةَ وَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

365 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَاماً يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي لاَ أَطْهُرُ أَفَأَتْرُكُ الصَّلاَةَ؟ قَالَ: «لاَ إِنَّمَا هُوَ عِرْقٌ» ـ قَالَ خَالِدٌ وَفِيمَا قَرَأْتُ عَلَيْهِ ـ «وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

(7) ـ بابُ الصُّفْرَةِ والكُدْرَةِ

366 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

(8) ـ بابٌ ما يَنَالُ مِنَ الحَائِضِ وتَأْوِيلُ قَوْلِ الله عَزَّ وجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ الآيَة

367 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلاَ يُشَارِبُوهُنَّ وَلاَ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلُوا النَّبِيَّ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ [البقرة: 222] الآيَةَ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلاَ الْجِمَاعَ فَقَالَتِ الْيَهُودُ: مَا يَدَعُ رَسُولُ اللَّهِ ﷺ شَيْئاً مِنْ أَمْرِنَا إِلاَّ خَالَفَنَا، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَأَخْبَرَا رَسُولَ اللَّهِ ﷺ قَالاَ: أَتُجَامِعُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ رَسُولُ اللَّهِ ﷺ تَمَعُّراً شَدِيداً حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ فَقَامَا، فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ هَدِيَّةَ لَبَنٍ

upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

[9] What Is Due Upon Such As Has Sexual Relation With A Menstruating Woman

368- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to such as has sexual relation with his menstruating wife: "Let him give in charity a Dinar or half a Dinar."

[10] Sleeping With A Menstruating Woman In The Garment In Which She Gets Her Menses

369- It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah "Allah's blessing and peace be upon him" under his quilt, when I got menses. So, I slipped away from under the quilt, and took on the garment in which I used to get menses, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you got your menses?" I answered in the affirmative. the Messenger of Allah "Allah's blessing and peace be upon him" invited me to come and I slept with him under the quilt.

[11] When A Man Sleeps With Such Of Women As Lawful For Him To Approach Under The Same Inner Mantle While She Is Menstruating

370- It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

[12] Approaching The Menstruating Woman

371- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to order anyone of us, in case (he had a desire for her and at the same time) she was menstruating, to straighten her lower garment round her waist and then he would approach her.

372- It is narrated on the authority of A'ishah that she said: When anyone of us was menstruating, (and the Prophet had a sexual desire for her)The

فَبَعَثَ فِي آثَارِهِمَا فَرَدَّهُمَا فَسَقَاهُمَا فَعُرِفَ أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

(9) ـ بابُ ذِكْرِ ما يَجِبُ على من أَتَى حَلِيلَتَهُ في حَالِ حَيْضِها مَعَ عِلْمِهِ بنَهْيِ الله تعالى

368 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

(10) ـ بابُ مُضَاجَعَةِ الحَائِضِ في ثِيَابِ حَيْضَتِهَا

369 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي ح. وَأَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ حِضْتُ فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حِيضَتِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ. وَاللَّفْظُ لِعُبَيْدِ اللَّهِ بْنِ سَعِيدٍ.

(11) ـ بابُ نَوْمِ الرَّجُلِ مَعَ حَلِيلَتِهِ في الشِّعَارِ الوَاحِدِ وهي حَائِضٌ

370 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلاَساً يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ لَمْ يَعْدُهُ ثُمَّ صَلَّى فِيهِ ثُمَّ يَعُودُ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ غَسَلَ مَكَانَهُ لَمْ يَعْدُهُ وَصَلَّى فِيهِ».

(12) ـ بابُ مُبَاشَرَةِ الحَائِضِ

371 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضاً أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرَهَا».

372 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللَّهِ ﷺ

Messenger of Allah "Allah's blessing and peace be upon him" would order her to have her lower garment and then he would approach her.

[13] What The Prophet Did When Any Of His Wives Got Menses

373- It is narrated on the authority of Jumai Ibn Umair that he said: I visited A'ishah in the company of my mother and maternal aunt, and they asked her: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to do when anyone of you (his wives) got menses (and he had a desire for her)?" she said: "He used to order anyone of us (for whom he had a desire), in case she got menses, to have a large lower garment over her, and then he would embrace her chest and breasts."

374- It is narrated on the authority of Maimunah that she said: It happened that The Messenger of Allah "Allah's blessing and peace be upon him" approached anyone of his wives while she was menstruating, provided that she should have a lower garment over her body, down to half her thighs or knees, straightening it round her waist.

[14] Sharing Food With And Drinking From The Place Of The Mouth Of A Menstruating Woman

375- It is narrated on the authority of Shuraih from A'ishah that he said: I asked her: "Could a menstruating woman share food with her husband?" she said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" used to invite me to share food with him while I was menstruating; and it happened that he picked a bone covered with meat and took oath that I should eat from it first, and I ate from it and put it, and he then took it and ate from it, putting his mouth just where I had put mine from that bone; and it happened that he asked for drink, and took oath that I should get from it before he would get from it, thereupon I took it and drank from it, and put it, and he then took it and drank from it, putting his mouth just where I had put mine from the utensil."

376- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth just where I had drunk from and then he drank from the remaining of my drink even though I was menstruating.

[15] Utilizing What Remains From A Menstruating Woman

377- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (Sometimes) brought me the utensil to drink while I was menstruating, and then I gave it

أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرَهَا».

(13) ـ بابُ ذِكْرِ ما كان النَّبِيُّ ﷺ يَصْنَعُهُ إذا حَاضَتْ إحْدَى نِسَائِهِ

373 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عَيَّاشٍ وَهُوَ أَبُو بَكْرٍ، عَنْ صَدَقَةَ بْنِ سَعِيدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ مَعَ أُمِّي وَخَالَتِي فَسَأَلَتَاهَا كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ إِذَا حَاضَتْ إِحْدَاكُنَّ؟ قَالَتْ: كَانَ يَأْمُرُنَا إِذَا حَاضَتْ إِحْدَانَا أَنْ تَتَّزِرَ بِإِزَارٍ وَاسِعٍ ثُمَّ يَلْتَزِمُ صَدْرَهَا وَثَدْيَيْهَا».

374 ـ أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ وَاللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ وَكَانَ اللَّيْثُ يَقُولُ نُدَبَةَ مَوْلَاةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ وَالرُّكْبَتَيْنِ» فِي حَدِيثِ اللَّيْثِ «تَحْتَجِزُ بِهِ».

(14) ـ بابُ مُؤَاكَلَةِ الحَائِضِ والشُّرْبِ من سُؤْرِهَا

375 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ عَنْ أَبِيهِ شُرَيْحٍ أَنَّهُ سَأَلَ عَائِشَةَ: «هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُونِي فَآكُلُ مَعَهُ وَأَنَا عَارِكٌ كَانَ يَأْخُذُ الْعَرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرْقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ مِنْ قَبْلِ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ».

376 ـ أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنِ الأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ وَيَشْرَبُ مِنْ فَضْلِ شَرَابِي وَأَنَا حَائِضٌ».

(15) ـ بابُ الانْتِفَاعِ بِفَضْلِ الحَائِضِ

377 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنَاوِلُنِي الإِنَاءَ

to him, and he sought the very place (in the utensil) where I put my mouth, and put it on his mouth.

378- It is narrated on the authority of A'ishah that she said: I (sometimes) drank from the utensil, then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been and drank while I was in a state of menstruation. Moreover, (Sometimes) I ate flesh from a bone while I was in a state of menstruation, and then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been.

[16] When One Recites Qur'an While His Head Is In The Lap Of His Menstruating Wife

379- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating.

[17] The Prayer Is Cancelled From The Menstruating Woman

380- It is narrated on the authority of Mu'adhah Al-Adawiyyah that a woman asked A'ishah: "Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?" A'ishah said: "Are you from (the village of) Harura? We got menses during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" but even we would neither offer nor be ordered to offer the prayers missed (during the menses)."

[18] Asking A Menstruating Woman To Do Anything

381- It is narrated on the authority of Abu Hurairah that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque he said: "O A'ishah! Bring me the garment!" she said: "I do not offer prayer (those days for I've got menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, this (menses) is not in your hand." She brought it to him.

382- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Bring me the mat from the mosque!" I said: "I'm menstruating." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your menses is not in your hand."

فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ».

378 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَشْرَبُ مِنَ الْقَدَحِ وَأَنَا حَائِضٌ فَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ مِنْهُ وَأَتَعَرَّقُ مِنَ الْعَرْقِ وَأَنَا حَائِضٌ فَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ».

(16) ـ بابُ الرَّجُلِ يَقْرَأُ القُرْآنَ ورَأْسُهُ في حِجْرِ امْرَأَتِهِ وهي حَائِضٌ

379 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَأْسُ رَسُولِ اللَّهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَقْرَأُ الْقُرْآنَ».

(17) ـ بابُ سُقُوطِ الصَّلاة عن الحَائِضِ

380 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ مُعَاذَةَ العَدَوِيَّةِ قَالَتْ: «سَأَلَتِ امْرَأَةٌ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلاَةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلاَ نَقْضِي وَلاَ نُؤْمَرُ بِقَضَاءٍ».

(18) ـ بابُ اسْتِخْدَامِ الحَائِضِ

381 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: **«يَا عَائِشَةُ نَاوِلِينِي الثَّوْبَ»** فَقَالَتْ: إِنِّي لاَ أُصَلِّي فَقَالَ: **«إِنَّهُ لَيْسَ فِي يَدِكِ»** فَنَاوَلَتْهُ.

382 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ عُبَيْدَةَ عَنِ الأَعْمَشِ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»** فَقُلْتُ: إِنِّي حَائِضٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ»**.

قَالَ إِسْحَاقُ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ مِثْلَهُ.

[19] A Menstruating Woman Spreads The Mat In The Mosque

383- It is narrated on the authority of Maimunah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating; and it happened that anyone of us stood (and went) to the mosque with the mat and spread it even though she was menstruating. (This does not necessitate that she entered the mosque).

[20] A Menstruating Woman Combs The Head Of Her Husband While He Is Practicing I'tikaf In The Mosque

384- It is narrated on the authority of A'ishah that she (sometimes) combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while she was menstruating, and he was practicing I'tikaf in the mosque: he would get his head into her while she was in her chamber.

[21] A Menstruating Woman Washes The Head Of Her Husband

385- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) brought his head close to me while he was in I'tikaf, so that I would wash it to him even though I was menstruating.

386- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) brought his head out of the mosque (through the curtain) while he was in I'tikaf, so that I would wash it to him even though I was menstruating.

387- It is narrated on the authority of A'ishah that she said: I (sometimes) combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while I was menstruating.

[22] The Menstruating Women Attend Both Ids And The Gatherings Of Muslims

388- It is narrated on the authority of Hafsah that she said: Never did Umm Atiyyah mention the Messenger of Allah "Allah's blessing and peace be upon him" but that she said: "Let my father be sacrificed for him!" I asked her: "Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" saying such and such thing?" she said: "Yes, let my father be sacrificed for him! The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring out the mature girls and the virgins who stay often screened and the menstruating women to attend the good deeds and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

(19) ـ بابُ بَسْطِ الحَائِضِ الخُمْرَةَ في المَسْجِدِ

383 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ مَنْبُوذٍ عَنْ أُمِّهِ: «أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِخُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ».

(20) ـ بابُ تَرْجِيلِ الحَائِضِ رَأْسَ زَوْجِهَا وهو مُعْتَكِفٌ في المَسْجِدِ

384 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّهَا كَانَتْ تُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ وَهُوَ مُعْتَكِفٌ فَيُنَاوِلُهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا».

(21) ـ بابُ غَسْلِ الحَائِضِ رَأْسَ زَوْجِهَا

385 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

386 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ وَهُوَ ابْنُ عِيَاضٍ عَنِ الأَعْمَشِ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

387 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ».

(22) ـ بابُ شُهُودِ الحُيَّضِ العِيدَيْنِ ودَعْوَةِ المُسْلِمِينَ

388 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لاَ تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلاَّ قَالَتْ: بِأَبَا فَقُلْتُ أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قَالَتْ: نَعَمْ بِأَبَا قَالَ: **«لِتَخْرُجِ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحُيَّضُ فَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ وَتَعْتَزِلِ الْحُيَّضُ الْمُصَلَّى»**.

[23] When A Woman Gets Menses After Ifadah Circumambulation

389- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "Safiyyah Bint Huyai has got menses." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is she going to detain us? Has she not circumambulated the House with you?" she answered in the affirmative, thereupon he said: "Then, set out."

[24] What Should Such As Confined Because Of Parturition Do On Assuming Ihram?

390- It is narrated on the authority of Jabir that when Asma' Bint Umais (Abu Bakr's wife) was confined because of parturition while being at Dhul-Hulaifah, the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

[25] Offering Funeral Prayer On Such As Dies Because Of parturition

391- It is narrated on the authority of Samurah that he said: I performed funeral prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on Umm Ka'b, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

[26] When The Blood Of Menses Affects The Garment

392- It is narrated on the authority of Asma' Bint Abu Bakr that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) the blood of the menses affects the garment, thereupon he said: "Scrape (the soiled spot of) it and rub it with the water, and then sprinkle water over it, and then you could offer prayer in it."

393- It is narrated on the authority of Umm Qais Bint Mihsan that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the blood of menses that might affect the garment, thereupon he said: "Scrape it off with the help of a rib and then wash it off with water mixed with the infusion of the leaves of lote tree."

(23) ـ بابٌ المَرْأَةُ تَحِيضُ بعد الإفَاضَةِ

389 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟»** قَالَتْ: بَلَى قَالَ: **«فَاخْرُجْنَ»**.

(24) ـ بابٌ ما تَفْعَلُ النُّفَسَاءُ عند الإحْرام

390 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَبِي بَكْرٍ: **«مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ»**.

(25) ـ بابُ الصَّلاةِ على النُّفَسَاءِ

391 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ عَنْ حُسَيْنٍ يَعْنِي الْمُعَلِّمَ عَنِ ابْنِ بُرَيْدَةَ عَنْ سَمُرَةَ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الصَّلاَةِ فِي وَسَطِهَا».

(26) ـ بابٌ دَمُ الحَيْضِ يُصِيبُ الثَّوْبَ

392 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ امْرَأَةً اسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ فَقَالَ: **«حُتِّيهِ وَاقْرُصِيهِ وَانْضَحِيهِ وَصَلِّي فِيهِ»**.

393 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حدَّثَنا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحِيضَةِ يُصِيبُ الثَّوْبَ؟ قَالَ: **«حُكِّيهِ بِضِلَعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ»**.

(4) THE BOOK OF BATHING AND TAYAMMUM

[1] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water

394- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should take bath in the stagnant water while being in a state of ceremonial impurity."

395- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then take bath or perform ablution from it."

396- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to urinate in the stagnant water and then take bath in it (to get clean) from ceremonial impurity.

397- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to urinate in the stagnant water and then take bath from it.

398- It is narrated on the authority of Abu Hurairah that he said: "None of you should urinate in the stagnant water which does not run and then take bath from it." Sufyan said: They said to Hisham Ibn Hassan: Ayyub ends this narration up with Abu Hurairah." He said: "If Ayyub could, he would not trace any narration up (to the Messenger of Allah)."

[2] The Concession To Enter The Public Bathroom

399- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day, should not enter the public bathroom unless he has a lower garment (to cover his private parts)."

[3] Taking Bath With Snow And Hailstone

400- It is narrated on the authority of Abdullah Ibn Abu Awfa that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): "O Allah! Purify me from sins and mistakes! O Allah! Cleanse me from them in the same way as a white garment is cleansed from filth! O Allah! Purify me (from evil) with snow, hailstone and cold water!"

(4) ـ كِتَابُ الغُسْلِ والتَّيَمُّمِ

(1) ـ بابُ ذِكْرِ نَهْيِ الجُنُبِ عَنِ الاغْتِسَالِ فِي المَاءِ الدَّائِمِ

394 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»**.

395 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَبُولَنَّ الرَّجُلُ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ أَوْ يَتَوَضَّأُ»**.

396 ـ أَخْبَرَنَا أَحْمَدُ بْنُ صَالِحٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي ابْنُ عَجْلاَنَ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ: «نَهَى أَنْ يُبَالَ فِي الْمَاءِ الدَّائِمِ ثُمَّ يُغْتَسَلَ فِيهِ مِنَ الْجَنَابَةِ».

397 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ «نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يُغْتَسَلَ مِنْهُ».

398 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لاَ يَجْرِي ثُمَّ يَغْتَسِلُ مِنْهُ»** قَالَ سُفْيَانُ: قَالُوا لِهِشَامٍ: يَعْنِي ابْنَ حَسَّانَ إِنَّ أَيُّوبَ إِنَّمَا يَنْتَهِي بِهٰذَا الْحَدِيثِ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: إِنَّ أَيُّوبَ لَوِ اسْتَطَاعَ أَنْ لاَ يَرْفَعَ حَدِيثاً لَمْ يَرْفَعْهُ.

(2) ـ بابُ الرُّخْصَةِ فِي دُخُولِ الحَمَّامِ

399 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَطَاءٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَدْخُلِ الْحَمَّامَ إِلاَّ بِمِئْزَرٍ»**.

(3) ـ بابُ الاغْتِسَالِ بِالثَّلْجِ والبَرَدِ

400 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: **«اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ»**.

[4] Taking Bath With The Cold Water

401- It is narrated on the authority of Abdullah Ibn Abu Awfa that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): " O Allah! Purify me (from evil) with snow, hailstone and cold water! O Allah! Cleanse me from sins in the same way as a white garment is cleansed from filth!"

[5] Taking Bath Before Going To Bed

402- It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: "How did the Messenger of Allah "Allah's blessing and peace be upon him" sleep in case he was in a state of ceremonial impurity? Did he use to take bath before going to bed or did he use to sleep before taking bath?" on that she said: "He did both: sometimes, he took bath and went to bed; and sometimes he performed ablution and then went to bed."

[6] Taking Bath At The First Portion Of The Night

403- It is narrated on the authority of Ghudaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "At which portion of the night did Allah's Apostle "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity)?" she said: "Sometimes he took bath at the first portion of the night, and sometimes at the last portion of it." On that I said: "Praise be to Allah Who has made it without restraint."

[7] Screening Oneself On Bathing

404- It is narrated on the authority of Ya'li that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man taking bath in the open space (with nothing to screen him). He ascended the pulpit, praised Allah and lauded him, then he said: "Allah Almighty is Most Forbearing, Most Shy (to return His servants with failure), Most ready to screen (the faults and defects of His servants), Who loves shyness (from committing religious indiscretions) and screening (mistakes): so, when anyone of you takes bath (in an open space), let him take a screen (to hide himself from the sight of others)."

405- It is narrated on the authority of Safwan Ibn Ya'li from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty is Most ready to screen (the faults and defects of His servants): so, when anyone of you takes bath (in an open space), let him screen himself (from the sight of others)."

406- It is narrated on the authority of Maimunah that she said: I placed water for the Messenger of Allah "Allah's blessing and peace be upon him"

(4) ـ بابُ الاغْتِسَالِ بالمَاءِ البَارِدِ

401 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ رُقْبَةَ عَنْ مَجْزَأَةَ الأَسْلَمِيِّ عَنِ ٱبْنِ أَبِي أَوْفَى قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: **«اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ كَمَا يُطَهَّرُ الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ»**.

(5) ـ بابُ الاغْتِسَالِ قَبْلَ النَّوْمِ

402 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ نَوْمُ رَسُولِ اللَّهِ ﷺ فِي الْجَنَابَةِ؟ أَيَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا ٱغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ».

(6) ـ بابُ الاغْتِسَالِ أَوَّلَ اللَّيْلِ

403 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُرْدٍ عَنْ عُبَادَةَ بْنِ نُسَيٍّ عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا فَقُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلُّ ذٰلِكَ كَانَ رُبَّمَا ٱغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا ٱغْتَسَلَ مِنْ آخِرِهِ». قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

(7) ـ بابُ الاسْتِتَارِ عِنْدَ الاغْتِسَالِ

404 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا النُّفَيْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ يَعْلَى: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَغْتَسِلُ بِالْبَرَازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ ٱللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: **«إِنَّ ٱللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيِيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا ٱغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ»**.

405 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ سِتِّيرٌ فَإِذَا أَرَادَ أَحَدُكُمْ أَنْ يَغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ»**.

406 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنِ الأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: «وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ مَاءً قَالَتْ: فَسَتَرْتُهُ فَذَكَرَتِ

to take bath (to get clean from ceremonial impurity), and I screened him, and (when he finished) I brought a cloth (to towel his body) to him, but he did not want to take it.

407- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While (The Prophet) Job was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him saying: "O Job! Haven't I (given you and) made you too independent to be in need of that?" Job replied: "Yes O Lord! But I cannot dispense with Your Blessings." "

[8] The Proof That There Is No Definite Amount Of Water With Which One Takes Bath

408- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in a vessel as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds); and I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

[9] A Man And His Wife Take Bath From The Same Vessel

409- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from the same vessel, from which we used to have handfuls of water together.

410- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel to get clean from ceremonial impurity.

411- It is narrated on the authority of A'ishah that she said: I saw myself sharing the vessel (of water) with The Messenger of Allah "Allah's blessing and peace be upon him" from which we would take bath together.

[10] The Concession Pertaining To That

412- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. I would hasten to precede him (in washing myself) and he would hasten to precede me (in washing himself) to the extent that he would say to me : "Leave (some water) for me!" and I would say to him: "Leave (some water) for me!" according to the narration of Suwaid: He would hasten to precede me (in washing himself) and I would

الْغُسْلَ قَالَتْ: ثُمَّ أَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا».

407 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«بَيْنَمَا أَيُّوبُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ يَغْتَسِلُ عُرْيَاناً خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ قَالَ فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ: يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ؟ قَالَ: بَلَى يَا رَبِّ وَلٰكِنْ لاَ غِنَى بِي عَنْ بَرَكَاتِكَ»**.

(8) ـ بابُ الدَّلِيلِ على أن لا تَوْقِيتَ في المَاءِ الذي يُغْتَسَلُ فيه

408 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الإِنَاءِ وَهُوَ الْفَرَقُ وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ مِنْ إِنَاءٍ وَاحِدٍ».

(9) ـ بابُ اغْتِسَالِ الرَّجُلِ والمَرْأَةِ من نِسَائِهِ مِنْ إناءٍ وَاحِدٍ

409 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ ح. وَأَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعاً». وَقَالَ سُوَيْدٌ: قَالَتْ: «كُنْتُ أَنَا».

410 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ».

411 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللَّهِ ﷺ الإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ».

(10) ـ بابُ الرُّخْصَةِ في ذلك

412 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ ح. وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ أُبَادِرُهُ وَيُبَادِرُنِي حَتَّى يَقُولَ: دَعِي لِي وَأَقُولَ أَنَا دَعْ لِي».

hasten to precede him (in washing myself) and I would say to him: "Leave (some water) for me! Leave (some water) for me!"

[11] Taking Bath In A Bowl Having The Traces Of Dough

413- It is narrated on the authority of Umm Hani that she visited the Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest of Mecca, and he was taking bath, and (Fatimah) was screening him with a garment, (and he was bathing) in a bowl having the traces of dough. Then, when he finished from bathing he offered the Duha prayer, even though I do not know how much he prayed then.

[12] There Is No Necessity For The Woman To Undo The Braids Of Her Hair On Taking Bath (To Get Clean From Ceremonial Impurity)

414- It is narrated on the authority of A'ishah that she said: I saw myself and the Messenger of Allah having taken bath (to get clean) from that (i.e. ceremonial impurity) and behold! there was a pot (as large enough as to contain) a Sa' (of water), or even less, in which we bathed, and I poured water thrice on my head, and I never undid my hair.

[13] When One Applies Perfume And Then Takes Bath, But The Traces Of Perfume Remain

415- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I heard Ibn Umar having said: "To be stained with tar is dearer to me than to become in the state of Ihram in the morning, overflowing with perfume." I visited A'ishah and made a mention to her of what he said, and she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him". Then, he went round his wives (and had sexual relations with them), and in the morning, he (took bath and) became in the state of Ihram."

[14] Such As In The State Of Ceremonial Impurity Removes The (Traces Of) Semen From His Body After Washing Both His Hands

416- It is narrated on the authority of Maimunah that she said: The Messenger of Allah performed ablution like that he used to offer for the prayer, with the exception of his feet, then washed his privates from whatever (semen) they received, and poured water over his body. Then he moved his feet aside, and washed them. She said: This is the way of bathing to get clean from ceremonial impurity.

قَالَ سُوَيْدٌ: «يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ دَعْ لِي، دَعْ لِي».

(11) ـ بابُ الاغْتِسَالِ في قَصْعَةٍ فيها أَثَرُ العَجِينِ

413 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: حَدَّثَتْنِي أُمُّ هَانِىءٍ: «أَنَّهَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَغْتَسِلُ قَدْ سَتَرَتْهُ بِثَوْبٍ دُونَهُ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ قَالَتْ: فَصَلَّى الضُّحَى فَمَا أَدْرِي كَمْ صَلَّى حِينَ قَضَى غُسْلَهُ».

(12) ـ بابُ تَرْكِ المَرْأَةِ نَقْضَ رَأْسِها عند الاغْتِسَال

414 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّ عَائِشَةَ قَالَتْ: «لَقَد رَأَيْتُنِي أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ هٰذَا فَإِذَا تَوْرٌ مَوْضُوعٌ مِثْلُ الصَّاعِ أَوْ دُونَهُ فَنَشْرَعُ فِيهِ جَمِيعاً فَأُفِيضُ عَلَى رَأْسِي بِيَدَيَّ ثَلاَثَ مَرَّاتٍ وَمَا أَنْقُضُ لِي شَعْراً».

(13) ـ بابٌ إذا تَطَيَّبَ واغْتَسَلَ وبَقِيَ أَثَرُ الطِّيبِ

415 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ سَعْدٍ وَسُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: لأَنْ أُصْبِحَ مُطَّلِياً بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: «طَيَّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ عَلَى نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِماً».

(14) ـ بابُ إزَالةِ الجُنُبِ الأذَى عنه قَبْلَ إفَاضَةِ المَاءِ عليه

416 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: «تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وُضُوءَهُ لِلصَّلاَةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا قَالَتْ: هٰذِهِ غِسْلَةٌ لِلْجَنَابَةِ».

[15] Rubbing The Hand With The Earth After Washing The Privates

417- It is narrated on the authority of Ibn Abbas that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean from ceremonial impurity) He would start with washing both his hands and then he would pour water with the help of his right hand over his left hand, and wash his private parts. He would strike his left hand over the earth therewith he would rub it strongly and then he would wash it well. Then, he would perform ablution like that one offers for prayer, and then he would pour three handfuls of water over his head. Then he would pour water over the whole of his body. Then he would move aside from that place and wash his feet.

[16] Starting With Performing Ablution On Taking Bath To Get Clean From Ceremonial Impurity

418- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity, he would start with washing both his hands, and then he would offer ablution like that of the prayer. Then, he would get his fingers into the utensil therewith he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, until he would feel that he saturated the skin (of his head). Then he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

[17] Starting With The Right Side On Getting Purified

419- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side as possible as he could in all of his affairs, such as his getting purified, putting on his sandals, walking, etc.

[18] There Is No Necessity To Wipe The Head In Performing Ablution (While Bathing To Get Clean) From Ceremonial Impurity

420- It is narrated on the authority of A'ishah and Ibn Umar that Umar asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way one should take bath to get clean from ceremonial impurity. He said: One should start as follows: let him pour water over his right hand twice or thrice, and get it into the vessel, and pour water with the help of it over his privates, while placing his left hand over his privates, with the help of which he washes whatever (traces of semen) are there until he cleans that perfectly. Then, let him put his left hand on the earth, if he so likes, and pour

(15) ـ بابُ مَسْحِ اليَدِ بالأَرْضِ بَعْدَ غَسْلِ الفَرْجِ

417 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ٱغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَضْرِبُ بِيَدِهِ عَلَى الأَرْضِ ثُمَّ يَمْسَحُهَا ثُمَّ يَغْسِلُهَا ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ وَعَلَى سَائِرِ جَسَدِهِ ثُمَّ يَتَنَحَّى فَيَغْسِلُ رِجْلَيْهِ».

(16) ـ بابُ الابْتِدَاءِ بالوُضُوءِ في غُسْلِ الجَنَابَةِ

418 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ ٱغْتَسَلَ ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ».

(17) ـ بابُ التَّيَمُّنِ في الطُّهورِ

419 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا ٱسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ» وَقَالَ بِوَاسِطٍ: «فِي شَأْنِهِ كُلِّهِ».

(18) ـ بابُ تَرْكِ مَسْحِ الرَّأْسِ في الوُضُوءِ من الجَنَابَةِ

420 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ هُوَ ٱبْنُ سَمَاعَةَ قَالَ: أَنْبَأَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ وَعَنْ عَمْرِو بْنِ سَعْدٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ عُمَرَ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ وَاتَّسَقَتِ الأَحَادِيثُ عَلَى هٰذَا: «يَبْدَأُ فَيُفْرِغُ عَلَى يَدِهِ الْيُمْنَى مَرَّتَيْنِ أَوْ ثَلاَثاً ثُمَّ يُدْخِلُ يَدَهُ الْيُمْنَى فِي الإِنَاءِ فَيَصُبُّ بِهَا عَلَى فَرْجِهِ وَيَدُهُ الْيُسْرَى عَلَى فَرْجِهِ فَيَغْسِلُ مَا هُنَالِكَ حَتَّى يُنْقِيَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى التُّرَابِ إِنْ شَاءَ ثُمَّ يَصُبُّ عَلَى يَدِهِ

Water over his left hand until he cleans it. Then, let him wash both his hands thrice, rinse his mouth, snuff water into his nostrils (and wash his nose), wash his face, and wash his arms, thrice for each; and when he comes to his head, let not him wipe it, but rather let him pour water over it (as well as over the whole of his body). This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath to get clean from ceremonial impurity.

[19] Saturating The Skin With Water During Bathing

421- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, he would wash both his hands, then perform ablution like that he used to perform for the prayer. Then he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, until he would feel that he saturated the skin (of his head), he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

422- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from the ceremonial impurity, he would ask for something like a vessel in which the she-camel might be milked, from which he would take water with both his hands, and pour first over the right side of his head, then over the left side, and then he would take a handful (of water) with both his hands and pour over the whole of his head.

[20] The Amount Of Water That Is Sufficient For Such As In The State Of Ceremonial Impurity To Pour Over Himself

423- It is narrated on the authority of Jubair Ibn Mut'im that he said: A mention of bathing was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said: "As for me, I pour three handfuls of water over my head."

424- It is narrated on the authority of Jabir that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath, he would pour three handfuls of water over his head.

[21] Taking Bath To Get Clean From Menses

425- It is narrated on the authority of A'ishah that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "How should I wash myself to get clean from menses?" he said: "Take (bath and then pick up) a piece of cotton (or cloth) with musk and

الْيُسْرَى حَتَّى يُنْقِيَهَا ثُمَّ يَغْسِلُ يَدَيْهِ ثَلاَثاً وَيَسْتَنْشِقُ وَيُمَضْمِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلاَثاً ثَلاَثاً حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ» فَهٰكَذَا كَانَ غُسْلُ رَسُولِ اللَّهِ ﷺ فِيمَا ذُكِرَ.

(19) ـ بابُ اسْتِبْرَاءِ البَشَرَةِ في الغُسْلِ من الجَنَابَةِ

421 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ٱغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خُيِّلَ إِلَيْهِ أَنَّهُ قَدِ ٱسْتَبْرَأَ الْبَشَرَةَ غَرَفَ عَلَى رَأْسِهِ ثَلاَثاً ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ».

422 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ٱغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلاَبِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ».

(20) ـ باب ما يَكْفي الجُنُبَ مِنْ إفَاضَةِ المَاءِ عليه

423 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح. وَأَنْبَأَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذُكِرَ عِنْدَهُ الْغُسْلُ فَقَالَ: **«أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلاَثاً»** لَفْظُ سُوَيْدٍ.

424 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ مُخَوَّلٍ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ٱغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلاَثاً».

(21) ـ بابُ العَمَلِ في الغُسْلِ مِنَ الحَيْضِ

425 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ: أَنَّ ٱمْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ ٱللَّهِ كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهُورِ؟ قَالَ: **«خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا»**.

purify yourself with it." She asked: "How should I purify myself with that?" He (the Prophet) said: "purify yourself with it." She asked again: "How should I purify myself with that?" the Messenger of Allah "Allah's blessing and peace be upon him" then Glorified Allah and turned his face away from her. A'ishah understood what the Messenger of Allah "Allah's blessing and peace be upon him" intended. She said: "I drew her towards me and told her of what the Messenger of Allah "Allah's blessing and peace be upon him" intended to say.

[22] Taking Bath (And Washing Each Part Of The Body) Once

426- It is narrated on the authority of Ibn Abbas from Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, he washed his privates and then rubbed his hand with the earth or the wall. Then he performed ablution like that he used to perform for the prayer, then he poured water over his head and the whole of his body.

[23] When Such As Confined Because Of Parturition Takes Bath On Assuming Ihram

427- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We came to Jabir Ibn Abdullah and asked him about the Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when only five (nights) remained out of Dhul-Qa'dah till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)."

[24] There Is No Necessity To Offer Ablution After Bathing

428- It is narrated on the authority o]f A'ishah that she said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" not to perform ablution after bathing.

[25] Going Round One's Wives With A Single Bathing

429- It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him". Then, he went round his wives (and had sexual relations with them), and in the morning, he (took bath and) became in the state of Ihram.

قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَ: «**تَوَضَّئِي بِهَا**» قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطِنَتْ عَائِشَةُ لِمَا يُرِيدُ رَسُولُ اللَّهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللَّهِ ﷺ.

(22) ـ بابُ الغُسْلِ مَرَّةً وَاحِدَةً

426 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالأَرْضِ أَوِ الْحَائِطِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ».

(23) ـ بابُ اغْتِسَالِ النُّفَسَاءِ عند الإحْرَام

427 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «**اغْتَسِلِي ثُمَّ اسْتَثْفِرِي ثُمَّ أَهِلِّي**».

(24) ـ بابُ تَرْكِ الوُضُوءِ بعد الغُسْلِ

428 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَسَنٌ عَنْ أَبِي إِسْحَاقَ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ».

(25) ـ بابُ الطَّوَافِ على النِّسَاءِ في غُسْلٍ وَاحِدٍ

429 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: «كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً».

[26] Practicing Tayammum With The Clean Earth

430- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five (things) which were not given to anyone before me: I have been given victory by terror, (cast in the hearts of the enemy) from a distance (as long as covered in) a month; the earth has been made pure (therewith one should practice Tayammum in case there is no water) and place of prayer for me, so whenever the time of the Prayer comes upon anyone of my nation, he should pray wherever he is; I have been given intercession (in the hereafter); Every Prophet was sent to his own people in particular, and I have been sent to all people; and (the war booty has been made lawful for me, and) it was never made lawful for anyone before me."

[27] What About Tayammum When One Finds Water After Prayer?

431- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", two men (found no water and thus they) practiced Tayammum with the help of the clean earth and offered prayer. At the same time, they found water and the due time of the prayer had not finished yet, and one of them repeated the prayer after he had performed ablution, and the other did not do. When they came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him, he said to him who did not repeat anything: "You've behaved in accordance with the sunnah; and your prayer has been sufficient for you." He said to the other who performed ablution and repeated the prayer: "You will have a double reward."

432- It is narrated on the authority of Ata' Ibn Yasar that two men...and the rest is the same as the previous narration.

[28] Offering Ablution Because Of Pre-Seminal Discharge

433- It is narrated on the authority of Ibn Abbas that he said: Ali, Al-Miqdad and Ammar went on discussion, and Ali said: "I'm a man who is used to have pre-seminal discharge again and again, and I feel shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about that, in view of the position of his daughter from me (since she is my wife): so, let anyone of you ask him about that." He mentioned to me that one of them, and I forgot who he was, asked him about that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the pre-seminal discharge: if anyone of you finds it, let him wash it away from his (penis), and perform ablution like that he performs for the prayer, or perform ablution like that of the prayer."

(26) ـ بابُ التَّيَمُّمِ بالصَّعِيدِ

430 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً فَأَيْنَمَا أَدْرَكَ الرَّجُلَ مِنْ أُمَّتِي الصَّلاَةُ يُصَلِّي وَأُعْطِيتُ الشَّفَاعَةَ وَلَمْ يُعْطَ نَبِيٌّ قَبْلِي وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً».

(27) ـ بابُ التَّيَمُّمِ لِمَنْ لم يَجِدِ المَاءَ بعد الصَّلاة

431 ـ أَخْبَرَنَا مُسْلِمُ بْنُ عَمْرِو بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي ابْنُ نَافِعٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلَيْنِ تَيَمَّمَا وَصَلَّيَا ثُمَّ وَجَدَا مَاءً فِي الْوَقْتِ فَتَوَضَّأَ أَحَدُهُمَا وَعَادَ لِصَلاَتِهِ مَا كَانَ فِي الْوَقْتِ وَلَمْ يُعِدِ الآخَرُ فَسَأَلاَ النَّبِيَّ ﷺ فَقَالَ لِلَّذِي لَمْ يُعِدْ: **«أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلاَتُكَ»**. وَقَالَ لِلآخَرِ: **«أَمَّا أَنْتَ فَلَكَ مِثْلُ سَهْمِ جَمْعٍ»**.

432 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِيرَةُ وَغَيْرُهُ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ وَسَاقَ الْحَدِيثَ.

(28) ـ بابُ الوُضُوءِ من المَذْيِ

433 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَذَاكَرَ عَلِيٌّ وَالْمِقْدَادُ وَعَمَّارٌ فَقَالَ عَلِيٌّ: إِنِّي امْرُؤٌ مَذَّاءٌ وَإِنِّي أَسْتَحِي أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ لمكان ابْنَتِهِ مِنِّي فَيَسْأَلُهُ أَحَدُكُمَا فَذَكَرَ لِي أَنَّ أَحَدَهُمَا وَنَسِيتُهُ سَأَلَهُ فَقَالَ النَّبِيُّ ﷺ: **«ذَاكَ الْمَذْيُ إِذَا وَجَدَهُ أَحَدُكُمْ فَلْيَغْسِلْ ذَلِكَ مِنْهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلاَةِ أَوْ كَوُضُوءِ الصَّلاَةِ»**.

434- It is narrated on the authority of Ibn Abbas that Ali Ibn Abu Talib said: I was a man who used to have pre-seminal discharge again and again, and I told a man to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement pertaining to) that, thereupon he said: "Performing ablution is binding because of it."

435- It is narrated on the authority of Ali that he said: I felt shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seminal discharge since Fatimah (his daughter was my wife), and I told Al-Miqdad to ask him about (the judgement pertaining to) that, thereupon he said: " Performing ablution is binding because of it."

436- It is narrated on the authority of Ali that he said: I sent Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seminal discharge, and he said: "Perform ablution, and sprinkle water over your privates."

437- It is narrated on the authority of Sulaiman Ibn Yasar that he said: Ali sent Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about what one should do when he detects pre-seminal discharge, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such wash his penis and then perform ablution."

438- It is narrated on the authority of Al-Miqdad that Ali told him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about a man who approaches his wife and (fondles her and) gets pre-seminal fluid, even though he has no sexual relation with her. He said: "Indeed, his daughter (Fatimah) is my wife and I feel shy of asking him such a question." He asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that, let him then sprinkle water over his penis and testicles, and then offer ablution like that he offers for the prayer."

[29] The Command To Offer Ablution Because Of Sleep

439- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he pours water over it twice or thrice: indeed, he does not know where his hand has been during (his sleep at) night."

440- It is narrated on the authority of Ibn Abbas that he said: One night, I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him": I stood on his left side, but he made me stand on his right side.

434 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا عَبِيدَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَأَمَرْتُ رَجُلاً فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «**فِيهِ الْوُضُوءُ**».

435 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الأَعْمَشُ قَالَ: سَمِعْتُ مُنْذِراً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «ٱسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ فَقَالَ»: «**فِيهِ الْوُضُوءُ**».

436 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى عَنِ ٱبْنِ وَهْبٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَرْسَلْتُ الْمِقْدَادَ إِلَى رَسُولِ اللَّهِ ﷺ يَسْأَلُهُ عَنِ الْمَذْيِ فَقَالَ: «**تَوَضَّأْ وَٱنْضَحْ فَرْجَكَ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَخْرَمَةُ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئاً.

437 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَرْسَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ الْمِقْدَادَ إِلَى رَسُولِ اللَّهِ ﷺ يَسْأَلُهُ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَغْسِلُ ذَكَرَهُ ثُمَّ لْيَتَوَضَّأْ**».

438 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: قُرِىءَ عَلَى مَالِكٍ وَأَنَا أَسْمَعُ عَنْ أَبِي النَّضْرِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنَ الْمَرْأَةِ فَخَرَجَ مِنْهُ الْمَذْيُ فَإِنَّ عِنْدِي ٱبْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلاَةِ**».

(29) ـ بَابُ الأَمْرِ بِالوُضُوءِ مِنَ النَّوْمِ

439 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلاَثاً فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ**».

440 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثُمَّ ٱضْطَجَعَ

He offered prayer and then lay and when the Mu'adhdhin came (to notify him of the prayer) he offered prayer without repeating the ablution.

441- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When slumber overtakes anyone of you during the prayer, let him turn away and sleep."

[30] Performing Ablution Because Of Touching One's Penis

442- It is narrated on the authority of Bussah Bint Safwan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let him offer ablution."

443- It is narrated on the authority of Urwah Ibn Az-Zubair that Bussah Bint Safwan reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis with the inside of his hand, let him offer ablution."

444- It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam said: "Performing ablution is binding because of touching the penis." Marwan said: Bussah Bint Safwan told me (that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said so). Urwah sent to her (and asked her about that), and she said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the things for which performing ablution is binding and said: "(Performing ablution is binding) because of touching one's penis."

445- It is narrated on the authority of Bussah Bint Safwan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let not him offer prayer until he performs ablution."

وَرَقَدَ فَجَاءَهُ الْمُؤَذِّنُ فَصَلَّى وَلَمْ يَتَوَضَّأْ» مُخْتَصَرٌ.

441 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَنْصَرِفْ وَلْيَرْقُدْ»**.

(30) ـ بَابُ الوُضُوءِ مِنْ مَسِّ الذَّكَرِ

442 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ يَعْنِي ٱبْنَ أَبِي بَكْرٍ قَالَ: عَلَى أَثَرِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَمْ أُتْقِنْهُ عَنْ عُرْوَةَ عَنْ بُسْرَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ»**.

443 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ عَنْ شُعْبَةَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى فَرْجِهِ فَلْيَتَوَضَّأْ»**.

444 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: **«الْوُضُوءُ مِنْ مَسِّ الذَّكَرِ»** فَقَالَ مَرْوَانُ: أَخْبَرَتْنِيهِ بُسْرَةُ بِنْتُ صَفْوَانَ، فَأَرْسَلَ عُرْوَةُ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ مَا يُتَوَضَّأُ مِنْهُ؟ فَقَالَ: **«مِنْ مَسِّ الذَّكَرِ»**.

445 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ بِسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هِشَامُ بْنُ عُرْوَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ هٰذَا الْحَدِيثَ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(5) THE BOOK OF PRAYER

[1] The Enjoinment Of Prayer

446- It is narrated on the authority of Anas Ibn Malik from Malik Ibn Sa'sa'ah: The Prophet "Allah's blessing and peace be upon him" said: "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. He took me with him. A golden tray full of wisdom and belief was brought to me. My body was cut open from the chest to the lower part of the Abdomen. Then, my heart was taken out and was washed with Zamzam water. Being restored to its natural location, it was filled with wisdom and belief. A beast (known as Buraq derived from lightning in speed), smaller than a mule and bigger than a donkey, was brought to me and I was carried on it. I set out with Gabriel. When we reached the nearest heaven (Gabriel asked for the gate to be opened and) it was said: "Who is it?" He said: "Gabriel." The gatekeeper asked: "Who is with you?" Gabriel said: "Muhammad." The gatekeeper asked: "Has he been sent?" Gabriel said: "Yes." Then it was said: "He is welcomed. What a wonderful visit his is!" Then I met Adam "Peace be upon him" and greeted him and he returned the greeting to me and said: "You are welcomed, O pious son and pious Prophet." Then we reached the second heaven (and Gabriel asked for the gate to be opened and) it was said: "Who is it?" Gabriel answered: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel answered in the affirmative. Then it was said: "He is welcomed. What a brilliant visit his is!" The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Jesus and I greeted them and both of them returned back greetings to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the third heaven and (asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" The gate was opened, and when I went over the third heaven there I saw Joseph and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the fourth heaven and (asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a brilliant visit his is!" The gate was opened, and when I went over the fourth heaven, there I saw Idris and I greeted him and he

(5) ـ كِتَابُ الصَّلاةِ

(1) ـ بابُ فَرْضِ الصَّلاة وذِكْرِ اخْتِلافِ النَّاقلينِ في إسْناد حَدِيثِ أَنَسِ بْنِ مَالِكٍ رضي الله عنه واختلاف أَلْفَاظِهِمْ فيه

446 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ أَقْبَلَ أَحَدُ الثَّلاَثَةِ بَيْنَ الرَّجُلَيْنِ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلآنٍ حِكْمَةً وَإِيمَاناً فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ فَغَسَلَ الْقَلْبَ بِمَاءِ زَمْزَمَ ثُمَّ مُلِىءَ حِكْمَةً وَإِيمَاناً ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ ثُمَّ انْطَلَقْتُ مَعَ جِبْرِيلَ عَلَيْهِ السَّلاَمُ فَأَتَيْنَا السَّمَاءَ الدُّنْيَا فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَباً بِهِ وَنِعْمَ الْمَجِيءُ جَاءَ، فَأَتَيْتُ عَلَى آدَمَ عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَباً بِكَ مِنَ ابْنٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّانِيَةَ قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذٰلِكَ فَأَتَيْتُ عَلَى يَحْيَى وَعِيسَى فَسَلَّمْتُ عَلَيْهِمَا فَقَالاَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذٰلِكَ فَأَتَيْتُ عَلَى يُوسُفَ عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الرَّابِعَةَ فَمِثْلُ ذٰلِكَ فَأَتَيْتُ عَلَى إِدْرِيسَ عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ

returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the fifth heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" So when I went over the fifth heaven, there I saw Aaron and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we ascended to the sixth heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was asked: "Has he been sent?" Gabriel replied in the affirmative. It was said: "He is welcomed. What an admirable visit his is!" When I went (over the sixth heaven), there I saw Moses and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." When I left him (Moses) he wept. He was asked: "What makes you weep?" Moses said: "O Lord! the young man whom You've sent (as Prophet) after me will have his followers enter Paradise in greater numbers than my followers." Then we ascended to the seventh heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an outstanding visit his is!" So when I went (over the seventh heaven), there I saw Abraham and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious son and pious Prophet." Then the Sacred populous House was shown to me. I asked Gabriel (about it) and he said: "This is the Sacred Populous House, in which seventy thousand angels offer prayer every day, and when they come out of it, they never return to it." Then I was made to ascend to the furthest Lote Tree (beyond which none could pass). Behold! Its fruits were like the jars of Hajar (A place near Medina) and its leaves were as big as the ears of elephants. Behold! There stem from its base four rivers, two hidden and two visible. I asked: "What are these two kinds of rivers, O Gabriel?" He replied: "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Euphrates and the Nile." Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me): "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Moses said: "Indeed, I have better knowledge of the people than you have, and I did my best with the children of Israel (but in vain), and Your followers cannot bear fifty prayers a day,

فَقَال: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الْخَامِسَةَ فَمِثْلُ ذٰلِكَ فَأَتَيْتُ عَلَى هَارُونَ عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ السَّادِسَةَ فَمِثْلُ ذٰلِكَ ثُمَّ أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ فَلَمَّا جَاوَزْتُهُ بَكَى قِيلَ: مَا يُبْكِيكَ؟ قَالَ: يَا رَبِّ هٰذَا الْغُلاَمُ الَّذِي بَعَثْتَهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ وَأَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، ثُمَّ أَتَيْنَا السَّمَاءَ السَّابِعَةَ فَمِثْلُ ذٰلِكَ فَأَتَيْتُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَباً بِكَ مِنَ ٱبْنٍ وَنَبِيٍّ ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ فَسَأَلْتُ جِبْرِيلَ؟ فَقَالَ: هٰذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلِكٍ فَإِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ ثُمَّ رُفِعَتْ لِيَ سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلاَلِ هَجَرٍ وَإِذَا وَرَقُهَا مِثْلُ آذانِ الْفِيَلَةِ وَإِذَا فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ فَسَأَلْتُ جِبْرِيلَ؟ فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالْفُرَاتُ وَالنِّيلُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاَةً فَأَتَيْتُ عَلَى مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاَةً قَالَ: إِنِّي أَعْلَمُ بِالنَّاسِ مِنْكَ إِنِّي عَالَجْتُ بَنِي

Go back to your Lord and ask for reduction to lessen the burden of your followers." So I went back, and Allah reduced them to forty prayers. Then again I came to Moses, and he asked me: "What have you done?" I said: "He (Allah) reduced them to forty." But he repeated the same as he had said before. Then again I went back to Allah and He reduced them to thirty prayers. When I came back to Moses and told him of that and he said the same, I went back to Allah and He reduced them to twenty, then to ten, and then to five prayers (a day). When I came back to Moses (and told him), he said to me the same as his first statement, thereupon I said: "I feel shy of asking my Lord for more (reduction)." Then it was called: "I have passed My Order and have lessened the burden of My Worshipers; and I reward every good deed as much as ten times the like of it.""

447- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: "what has Allah enjoined on your followers?" I replied: "He has enjoined fifty prayers on them." Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it." Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: "Go back to your Lord, as your followers will not be able to bear it." So, I returned to Allah and requested for further reduction. (A further reduction was made) and He said: "These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he said to me: "go back to your Lord once again." I replied: "Now I feel shy of asking my Lord (for further reduction).""

448- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "A beast, bigger than a donkey and smaller than a mule, whose steps were as long as the furthest point its sight could reach, was brought to me and I rode it in the company of Gabriel. I proceeded on until he asked me to dismount and offer prayer, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in Taibah (Medina) to which your migration would be." he asked me to dismount and offer prayer once again, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in the Mount of Sinai, where Allah Almighty talked direct to Moses "Peace be upon him"." he asked me to dismount and offer prayer, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in Bethlehem where Jesus "Peace be upon him" was born." Then, I entered (the Farthest mosque in) Jerusalem,

إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ وَإِنَّ أُمَّتَكَ لَنْ يُطِيقُوا ذٰلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْكَ فَرَجَعْتُ إِلَى رَبِّي فَسَأَلْتُهُ أَنْ يُخَفِّفَ عَنِّي فَجَعَلَهَا أَرْبَعِينَ ثُمَّ رَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا أَرْبَعِينَ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الأُولَى فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَجَعَلَهَا ثَلاَثِينَ فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ فَأَخْبَرْتُهُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الأُولَى فَرَجِعْتُ إِلَى رَبِّي فَجَعَلَهَا عِشْرِينَ ثُمَّ عَشْرَةً ثُمَّ خَمْسَةً فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الأُولَى فَقُلْتُ إِنِّي أَسْتَحِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَرْجِعَ إِلَيْهِ فَنُودِي أَنْ قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي وَأَجْزِي بِالْحَسَنَةِ عَشْرَ أَمْثَالِهَا».

447 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ أَنَسُ بْنُ مَالِكٍ وَابْنُ حَزْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً فَرَجَعْتُ بِذٰلِكَ حَتَّى أَمُرَّ بِمُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلاَةً. قَالَ لِي مُوسَى: فَرَاجِعْ رَبَّكَ عَزَّ وَجَلَّ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي عَزَّ وَجَلَّ».

448 ـ أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَالِكٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُتِيتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ خَطْوُهَا عِنْدَ مُنْتَهَى طَرْفِهَا فَرَكِبْتُ وَمَعِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَسِرْتُ فَقَالَ: انْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجَرُ ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلاَمُ ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَنَزَلْتُ فَصَلَّيْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلاَمُ، ثُمَّ دَخَلْتُ بَيْتَ الْمَقْدِسِ فَجُمِعَ لِيَ الأَنْبِيَاءُ عَلَيْهِمُ

and all the Prophets (who were sent before me) were gathered for me, and Gabriel brought me forward until I led them in prayer. Then, I was made to ascend to the nearest heaven, and behold! there was Adam "Peace be upon him". I was then made to ascend to the second heaven and behold! there were both cousins, Jesus and John "Peace be upon them". I was made to ascend to the third heaven, and behold! there was Joseph "Peace be upon him". I was made to ascend to the fourth heaven, and behold! there was Aaron "Peace be upon him". I was made to ascend to the fifth heaven, and behold! there was Idris "Peace be upon him". I was made to ascend to the sixth heaven, and behold! there was Moses "Peace be upon him". I was made to ascend to the seventh heaven, and behold! there was Abraham "Peace be upon him". Then, I was made to ascend above the seventh heaven until we came upon the Farthest Lot-Tree (beyond which none could pass)." A cloud covered me and I fell in prostration. It was said to me: "On the very day I've created both the heavens and the earth, I've enjoined upon you and your nation fifty prayers (to be offered a day): so, let you and your nation undertake them!" I returned to Abraham, and he did not ask me about anything. I came upon Moses who asked me: "How many prayers has your Lord enjoined upon you and your nation?" I said: "Fifty prayers (to be offered a day)." He said: "Indeed, neither you nor your nation could have power to carry them out: so, go back to your Lord and ask Him for reduction." I went back to my Lord Who reduced ten for me. I came upon Moses who told me to go back (to my Lord for more reduction), and I went back to Him and He reduced more ten for me. Finally, they were reduced to five prayers (to be offered a day), thereupon he (Moses) said to me: "Go back to your Lord and ask Him for more reduction: however, He enjoined only two prayers (to be offered a day) upon the children of Israel; and even though they failed to undertake them." I went back to my Lord and asked Him for more reduction, thereupon He said: "On the very day I've created both the heavens and the earth, I've enjoined upon you and your nation fifty prayers (to be offered a day): let them then be five (to be offered a day even though they stand) for fifty (in reward). So, let you and your nation undertake them!" I came to know that this was a Decree by Allah Almighty which must be accomplished. I returned to Moses (and told him) and he said to me: "Go back to your Lord)!" but, I came to know that this was a Decree by Allah Almighty which must be accomplished; and thus I did not return.

449- It is narrated on the authority of Abdullah that when The Messenger of Allah "Allah's blessing and peace be upon him" was taken to the Night journey, he was made to ascend to the Farthest Lote, which is situated on the sixth heaven, where there terminates everything that comes up from the earth

السَّلاَمُ فَقَدَّمَنِي جِبْرِيلُ حَتَّى أَمَمْتُهُمْ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةَ فَإِذَا فِيهَا ٱبْنَا الْخَالَةِ عِيسَى وَيَحْيَى عَلَيْهِمَا السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا فِيهَا يُوسُفُ عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا فِيهَا هَارُونُ عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا فِيهَا إِدْرِيسُ عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّادِسَةِ فَإِذَا فِيهَا مُوسَى عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ، ثُمَّ صُعِدَ بِي فَوْقَ سَبْعِ سَمٰوَاتٍ فَأَتَيْنَا سِدْرَةَ الْمُنْتَهَى فَغَشِيَتْنِي ضَبَابَةٌ فَخَرَرْتُ سَاجِداً فَقِيلَ لِي: إِنِّي يَوْمَ خَلَقْتُ السَّمٰوَاتِ وَالأَرْضِ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلاَةً فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ فَرَجَعْتُ إِلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ ثُمَّ أَتَيْتُ عَلَى مُوسَى فَقَالَ: كَمْ فَرَضَ اللَّهُ عَلَيْكَ وَعَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلاَةً. قَالَ: فَإِنَّكَ لاَ تَسْتَطِيعُ أَنْ تَقُومَ بِهَا أَنْتَ وَلاَ أُمَّتُكَ فَٱرْجِعْ إِلَى رَبِّكَ فَٱسْأَلْهُ التَّخْفِيفَ فَرَجَعْتُ إِلَى رَبِّي فَخَفَّفَ عَنِّي عَشْراً ثُمَّ أَتَيْتُ مُوسَى فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْراً ثُمَّ رُدَّتْ إِلَى خَمْسِ صَلَوَاتٍ قَالَ: فَٱرْجِعْ إِلَى رَبِّكَ فَٱسْأَلْهُ التَّخْفِيفَ فَإِنَّهُ فَرَضَ عَلَى بَنِي إِسْرَائِيلَ صَلاَتَيْنِ فَمَا قَامُوا بِهِمَا فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ التَّخْفِيفَ فَقَالَ: إِنِّي يَوْمَ خَلَقْتُ السَّمٰوَاتِ وَالأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلاَةً فَخَمْسٌ بِخَمْسِينَ فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ فَعَرَفْتُ أَنَّهَا مِنَ ٱللَّهِ تَبَارَكَ وَتَعَالَى صِرًّى فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ: ٱرْجِعْ فَعَرَفْتُ أَنَّهَا مِنَ ٱللَّهِ صِرًّى أَيْ حَتْمٌ فَلَمْ أَرْجِعْ».

449 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ ٱنْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ وَإِلَيْهَا يَنْتَهِي مَا عُرِجَ بِهِ مِنْ تَحْتِهَا وَإِلَيْهَا يَنْتَهِي مَا أُهْبِطَ بِهِ مِنْ فَوْقِهَا

and is held there, as well as there terminates everything that comes down from above it and is held there. Allah said (pointing to that): " Behold, the Lote tree was shrouded (in mystery unspeakable!)". (Star "An-Najm" 16) He (the narrator) said (explaining): i.e. gold moths. He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him" was given three (things): five prayers (everyday), the last verses of The Surah of the Heifer "Al-Baqarah", and a forgiveness (by erasing) the destructive sins for those of his (Muslim) nation, who associate nothing (in worship) with Allah.

[2] Where Was The Prayer Enjoined?

450- It is narrated on the authority of Anas that the prayer was enjoined (while the Prophet was) in Mecca: two angels came to the Messenger of Allah and took him to Zamzam, where they split open his belly and brought out his abdominal contents in a tray of gold, and washed that with the water of Zamzam, and then they stuffed his inside with wisdom and knowledge.

[3] How Was The Prayer Enjoined?

451- It is narrated on the authority of A'ishah that she said: When the prayer was enjoined at first, it was of two rak'ahs (to be performed for each prayer, whether on residence or on journey); and then the prayer on journey remained as such, while the prayer on residence was increased (to such of rak'ahs as differ in number according to the different prayers).

452- It is narrated on the authority of Al-Awza'i that he asked Az-Zuhri about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca before his migration to Medina, thereupon he said to him: Urwah Ibn Az-Zubair narrated that A'ishah said: When Allah enjoined the prayer first on his Messenger, it was of two Rak'ahs for each (prayer). Then, He completed it up to four rak'ahs on residence (i.e. Zhuhr, Asr and Isha'), and the prayer on journey remained as it was enjoined at first.

453- It is narrated on the authority of Urwah that A'ishah told that when the prayer was enjoined at first, it consisted of two rak'ahs for each (prayer). The prayer on journey remained the same, while the prayer in residence was completed.

454- It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" (to be offered) in form of four rak'ahs on residence, two rak'ahs on journey, and one rak'ah at (the time of) fear.

455- It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid Ibn Asid that he asked Ibn Umar: "How should the prayer be shortened (on

حَتَّى يُقْبَضَ مِنْهَا قَالَ: إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى قَالَ: فَرَاشٌ مِنْ ذَهَبٍ فَأُعْطِيَ ثَلاَثاً الصَّلَوَاتُ الْخَمْسُ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ وَيُغْفَرُ لِمَنْ مَاتَ مِنْ أُمَّتِهِ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً الْمُقْحِمَاتُ».

(2) ـ بابُ أين فُرِضَتِ الصَّلاةُ؟

450 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ رَبِّهِ بْنِ سَعِيدٍ حَدَّثَهُ أَنَّ الْبُنَانِيَّ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ الصَّلَوَاتِ فُرِضَتْ بِمَكَّةَ وَأَنَّ مَلَكَيْنِ أَتَيَا رَسُولَ اللَّهِ ﷺ فَذَهَبَا بِهِ إِلَى زَمْزَمَ فَشَقَّا بَطْنَهُ وَأَخْرَجَا حَشْوَهُ فِي طَسْتٍ مِنْ ذَهَبٍ فَغَسَلاَهُ بِمَاءِ زَمْزَمَ ثُمَّ كَبَسَا جَوْفَهُ حِكْمَةً وَعِلْماً».

(3) ـ بابُ كَيْفَ فُرِضَتِ الصَّلاةُ؟

451 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «أَوَّلَ مَا فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَأُتِمَّتْ صَلاَةُ الْحَضَرِ».

452 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِّيُّ قَالَ: أَنْبَأَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي أَبُو عَمْرٍو يَعْنِي الأَوْزَاعِيَّ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ قَبْلَ الْهِجْرَةِ إِلَى الْمَدِينَةِ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ الصَّلاَةَ عَلَى رَسُولِهِ ﷺ أَوَّلَ مَا فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ ثُمَّ أُتِمَّتْ فِي الْحَضَرِ أَرْبَعاً وَأُقِرَّتْ صَلاَةُ السَّفَرِ عَلَى الْفَرِيضَةِ الأُولَى».

453 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَزِيدَ فِي صَلاَةِ الْحَضَرِ».

454 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «فُرِضَتِ الصَّلاَةُ عَلَى لِسَانِ النَّبِيِّ ﷺ فِي الْحَضَرِ أَرْبَعاً وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً».

455 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ أَسِيدٍ: «أَنَّهُ قَالَ لابْنِ عُمَرَ: كَيْفَ تَقْصُرُ الصَّلاَةَ؟ وَإِنَّمَا قَالَ

journey), even though Allah Almighty says: " there is no blame on you if you shorten your prayers, for fear the Unbelievers may attack you"?" (An-Nisa 101) on that Ibn Umar said to him: "O son of my brother! The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and instructed us while we were straying (before his coming); and from amongst what he instructed us to do was that Allah Almighty enjoined upon us to offer two rak'ahs (for each obligatory prayer) while being on journey."

[4] How Many Prayers Have Been Enjoined Every Day And Night?

456- It is narrated on the authority of Talhah Ibn Ubaidullah that he said: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him". It was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily." The man turned back while he was saying: "I will neither add more to this, nor will I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" commented: "He will be prosperous, if he is true (to what he said)."

457- It is narrated on the authority of Anas that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How many prayers has Allah enjoined upon His servants (to be offered every day and night)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined five prayers upon His servants (to be performed every day and night)." The man asked: "O Messenger of Allah! Is there any more before or after them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined five prayers upon His servants (to be performed every day and night)." The man then took oath not to add more to, nor to reduce anything from that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If this (man) proves true (to what he says) he will enter the Garden."

اللَّهُ عَزَّ وَجَل: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ إِنْ خِفْتُمْ﴾ فَقَالَ ابْنُ عُمَرَ: يَا ابْنَ أَخِي إِنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا وَنَحْنُ ضُلاَّلٌ فَعَلَّمَنَا فَكَانَ فِيمَا عَلَّمَنَا أَنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنَا أَنْ نُصَلِّيَ رَكْعَتَيْنِ فِي السَّفَرِ».

قَالَ الشُّعَيْثِيُّ: وَكَانَ الزُّهْرِيُّ يُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

(4) ـ بابٌ كم فُرِضَتْ في اليَوْمِ واللَّيْلَةِ؟

456 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي سُهَيْلٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلاَ نَفْهَمُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ**» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «**لاَ إِلاَّ أَنْ تَطَوَّعَ**» قَالَ: «**وَصِيَامُ شَهْرِ رَمَضَانَ**» قَالَ هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «**لاَ إِلاَّ أَنْ تَطَوَّعَ**» وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «**لاَ إِلاَّ أَنْ تَطَوَّعَ**» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لاَ أَزِيدُ عَلَى هٰذَا وَلاَ أَنْقُصُ مِنْهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْلَحَ إِنْ صَدَقَ**».

457 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ خَالِدِ بْنِ قَيْسٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَمِ افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ؟ قَالَ: «**افْتَرَضَ اللَّهُ عَلَى عِبَادِهِ صَلَوَاتٍ خَمْساً**». قَالَ: يَا رَسُولَ اللَّهِ هَلْ قَبْلَهُنَّ أَوْ بَعْدَهُنَّ شَيْئاً؟ قَالَ: «**افْتَرَضَ اللَّهُ عَلَى عِبَادِهِ صَلَوَاتٍ خَمْساً**» فَحَلَفَ الرَّجُلُ لاَ يَزِيدُ عَلَيْهِ شَيْئاً وَلاَ يَنْقُصُ مِنْهُ شَيْئاً قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ**».

[5] Giving The Pledge Of Allegiance To Offer The Five Prayers

458- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"?" he said it thrice after which we stretched our hands and gave him the pledge of allegiance. Then we said: "O Messenger of Allah! We had given you the pledge of allegiance (earlier): then, for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in service), to establish the five (obligatory) prayers (in congregation), (and he said a word in secrecy after which he said) and to beg nothing from the people."

[6] Guarding Strictly The Five (Obligatory) Prayers

459- It is narrated on the authority of Ibn Muhairiz that a man from Kinanah called Al-Mukhdaji heard a man from the inhabitants of Sham called Abu Muhammad having said: "The Witr prayer is obligatory." Al-Mukhdaji said: Very soon, I went to Ubadah Ibn As-Samit and met him while he was going to the mosque, and told him of what Abu Muhammad had said, thereupon Ubadah Ibn As-Samit said: Abu Muhammad has told a lie. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty upon His servants: he, who offers them at their due time, with perfect rak'ahs and willing submission, with no indulgence in anyone of them out of regarding them slightly, has a pledge from Allah to admit him to the Garden; and he who does not do has no pledge from Allah: If he so likes, He will punish him, and if He so likes, He will admit him to the Garden."

[7] The Excellence Of The Five Prayers

460- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if anyone of you has a flowing stream in the courtyard of his house, in which he takes bath five times a day: does anything of his dirt remain on his body?" They said: "Nothing of dirt remains on his body." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As such is the example of the five (obligatory) prayers, therewith Allah Almighty removes the sins (in the same way as water removes the dirt)."

(5) ـ بابُ البَيْعَةِ على الصَّلَوات الخَمْسِ

458 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ قَالَ: أَخْبَرَنِي الْحَبِيبُ الأَمِينُ عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «**أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟**» فَرَدَّدَهَا ثَلاَثَ مَرَّاتٍ فَقَدَّمْنَا أَيْدِيَنَا فَبَايَعْنَاهُ فَقُلْنَا: يَا رَسُولَ اللَّهِ قَدْ بَايَعْنَاكَ فَعَلاَمَ؟ قَالَ: «**عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً وَالصَّلَوَاتِ الْخَمْسِ**» وَأَسَرَّ كَلِمَةً خَفِيَّةً «**أَنْ لاَ تَسْأَلُوا النَّاسَ شيئاً**».

(6) ـ بابُ المُحَافَظَةِ على الصَّلَوات الخَمْسِ

459 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ ابْنِ مُحَيْرِيزٍ: أَنَّ رَجُلاً مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيَّ سَمِعَ رَجُلاً بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ يَقُولُ: الْوِتْرُ وَاجِبٌ قَالَ الْمُخْدَجِيُّ: فَرُحْتُ إِلَى عُبَادَةَ بْنِ الصَّامِتِ فَاعْتَرَضْتُ لَهُ وَهُوَ رَائِحٌ إِلَى الْمَسْجِدِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو مُحَمَّدٍ فَقَالَ عُبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ مَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئاً اسْتِخْفَافاً بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ**».

(7) ـ فَضْلُ الصَّلَوات الخَمْسِ

460 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَرَأَيْتُمْ لَوْ أَنَّ نَهَراً بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ**» قَالُوا: لاَ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ: «**فَكَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا**».

[8] The Commandment Pertaining To Such As Leaves The Prayer

461- It is narrated on the authority of Abdullah Ibn Abu Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the pledge that is between us and those (of the true faith) is the prayer; and whoever leaves it has rejected faith."

461- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing stands to keep a servant from polytheism but (not) to leave the prayer."

[9] Reckoning For Prayer

462- It is narrated on the authority of Huraith Ibn Qabisah that he said: I came to Medina and invoked Allah: "O Allah! Make it easy for me to find a good sitter." Then, I sat with Abu Hurairah and said to him: I invoked Allah: "O Allah! Make it easy for me to find a good sitter." So, please, relate to me a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him", perchance Allah will make it a source of benefit to me. He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first thing for which a servant will be reckoned is his prayer: if it is good, then he will have been prosperous and successful, and if it is ineffective, he will have failed and lost (all goodness). If anything is missing in the obligation, (Allah Almighty) will say (to His angels): "Look whether My servant has any voluntary (prayers), with which you might complete what is missing in his obligation." Then, all of his deeds will be dealt with like this."

463- It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayer: if he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" then, all the remaining deeds will be dealt with in the same way."

464- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the first thing for which a servant will be reckoned on the Day of Judgement is the (obligatory) written prayer: if he completed it (it would be good), otherwise, it will be said: "Complete it for him from whatever voluntary (prayers he offered)." If he has voluntary (prayers), the obligatory (prayer) will be

(8) ـ بابُ الحُكْمِ في تَارِكِ الصَّلاةِ

461 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاَةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»**.

461م ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلاَّ تَرْكُ الصَّلاةِ»**.

(9) ـ بابُ المُحَاسَبَةِ على الصَّلاة

462 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ هُوَ ابْنُ إِسْمَاعِيلَ الْخَزَّازُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ قَالَ: قُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيساً صَالِحاً فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُيَسِّرَ لِي جَلِيساً صَالِحاً فَحَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ بِصَلاَتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ»** قَالَ هَمَّامٌ: لاَ أَدْرِي هٰذَا مِنْ كَلاَمِ قَتَادَةَ أَوْ مِنَ الرِّوَايَةِ **«فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهِ مَا نَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى نَحْوِ ذٰلِكَ»** خَالَفَهُ أَبُو الْعَوَّامِ.

463 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعَيْبٌ يَعْنِي ابْنَ بَيَانِ بْنِ زِيَادِ بْنِ مَيْمُونٍ قَالَ: كَتَبَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْهُ أَخْبَرَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلاَتُهُ فَإِنْ وُجِدَتْ تَامَّةً كُتِبَتْ تَامَّةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ: انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكَمِّلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَةٍ مِنْ تَطَوُّعِهِ؟ ثُمَّ سَائِرُ الأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذٰلِكَ»**.

464 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الأَزْرَقِ بْنِ قَيْسٍ عَنْ يَحْيَى بْنِ يَعْمُرَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلاَتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلاَّ قَالَ**

completed from his voluntary (prayers); and then, the same will apply to all the remaining (religious) services enjoined (by Allah upon the people)."

[10] The Reward Of Such As Establishes The Prayer

465-It is narrated on the authority of Abu Ayyub that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed, which leads me to enter the Garden." the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "To worship Allah and not ascribe anything to Him (in service), to establish the (obligatory) prayers, to give the regular charity, and to keep good relation with your kith and kin."

[11] How Many Rak'ahs Should Be Offered For Zhuhr Prayer On Residence?

466- It is narrated on the authority of Anas that he said: I offered four rak'ahs for Zhuhr prayer in Medina with the Messenger of Allah "Allah's blessing and peace be upon him", and two for Asr prayer in Dhul-Hulaifah.

[12] The Zhuhr Prayer On Journey

467- It is narrated on the authority of Abu Juhaifah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" set out to Batha' when it was very hot (at noon), and he performed ablution and offered two rak'ahs for Zhuhr prayer and two for Asr prayer, and there was a short stick fixed in front of him (to which he prayed).

[13] The Excellence Of Asr Prayer

468- It is narrated on the authority of Abu Bakr Ibn Umarah Ibn Ruwaibah Ath-Thaqafi from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Never will enter the fire (of Hell) such as offers a prayer before sunrise (i.e. Morning prayer) and a prayer before sunset (i.e. Asr prayer)."

[14] Guarding Strictly The Asr Prayer

469- It is narrated on the authority of Abu Yunus, the freed slave of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: A'ishah ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: "Guard strictly the prayers and (particularly) the middle prayer" (The Heifer "Al-Baqarah" 238), inform me. When I reached it, I informed her and she dictated to me (the following): "Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah".

اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ وُجِدَ لَهُ تَطَوُّعٌ قَالَ أَكْمِلُوا بِهِ الْفَرِيضَةَ».

(10) ـ بابُ ثَوَابِ مَنْ أقام الصَّلاةَ

465 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعْبُدُ اللَّهَ وَلاَ تُشْرِكُ بِهِ شَيْئاً وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. ذَرْهَا». كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

(11) ـ بابُ عَدَدِ صَلاةِ الظُّهْرِ في الحَضَرِ

466 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَساً قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ».

(12) ـ بابُ صَلاةِ الظُّهْرِ في السَّفَرِ

467 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ. قَالَ ابْنُ الْمُثَنَّى: إِلَى الْبَطْحَاءِ فَتَوَضَّأَ وَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ».

(13) ـ بابُ فَضْلِ صَلاةِ العَصْرِ

468 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَابْنُ أَبِي خَالِدٍ وَالْبَخْتَرِيُّ بْنُ أَبِي الْبَخْتَرِيِّ كُلُّهُمْ سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ الثَّقَفِيِّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا».

(14) ـ بابُ المُحَافَظَةِ على صَلاةِ العَصْرِ

469 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ: «أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفاً فَقَالَتْ: إِذَا بَلَغْتَ هٰذِهِ الآيَةَ فَآذِنِّي: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: 238] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَيَّ ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ

A'ishah said: No doubt, I heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

470- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (infidels and pagans) diverted us from the middle prayer (Asr) until the sun set."

[15] What About Such As Leaves Asr Prayer?

471- It is narrated on the authority of Abu Al-Malih that he said: We were with Buraidah on a cloudy day when he said: Perform prayer as early as it could be, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves Asr prayer, his deed will be fruitless."

[16] How Many Rak'ahs Should Be Offered For Asr Prayer On Residence?

472- It is narrated on the authority of Abu Sa'id Al-Khudri: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Zhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'ahs in the Noon (Zhuhr) prayer as long as it takes one to recite thirty Holy Verses from As-Sajdah. As for (the time of) his standing in the last two Rak'ahs, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'ahs of the Asr prayer as equal to his standing in the last two Rak'ahs of the Zhuhr prayer, and (his standing in) the last two Rak'ahs of Asr prayer as equal to the half of that.

473- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to stand in Zhuhr prayer and recite as much as thirty Holy Verses in each (of the first two) Rak'ahs, and he used to stand in Asr prayer and recite in each of the first two as much as fifteen holy Verses.

[17] Asr Prayer On Journey

474- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered four rak'ahs for Zhuhr prayer in Medina and two for Asr prayer in Dhul-Hulaifah.

475- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who misses Asr prayer seems as if he is cut off his family and property." It is further narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having

قَنِيتِينَ﴾ ثُمَّ قَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ».

470 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي حَسَّانَ عَنْ عَبِيدَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «**شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ**».

(15) ـ بَابُ مَنْ تَرَكَ صَلاةَ العَصْرِ

471 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلاَبَةَ قَالَ: حَدَّثَنِي أَبُو الْمَلِيحِ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: بَكِّرُوا بِالصَّلاَةِ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ**».

(16) ـ بَابُ عَدَدِ صَلاةِ العَصْرِ فِي الحَضَرِ

472 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورُ بْنُ زَاذَانَ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصِّدِّيقِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الظُّهْرِ قَدْرَ ثَلاَثِينَ آيَةً قَدْرَ سُورَةِ السَّجْدَةِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ وَفِي الأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الأُخْرَيَيْنِ مِنَ الظُّهْرِ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ».

473 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ أَبِي عَوَانَةَ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنِ الْوَلِيدِ أَبِي بِشْرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فِي الظُّهْرِ فَيَقْرَأُ قَدْرَ ثَلاَثِينَ آيَةً فِي كُلِّ رَكْعَةٍ ثُمَّ يَقُومُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً».

(17) ـ بَابُ صَلاةِ العَصْرِ فِي السَّفَرِ

474 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ».

475 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ عِرَاكَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ فَاتَتْهُ صَلاَةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**».

said: "He, who misses Asr prayer seems as if he is cut off his family and property."

476- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "From amongst the (obligatory) prayers, there is such as whoever misses seems as if he is deprived of his family and property." It is further narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is Asr prayer."

477- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he said: "There is a prayer, and whoever misses it seems as if he is deprived of his family and property." It is further narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Asr prayer."

[18] Maghrib Prayer

478- It is narrated on the authority of Salamah Ibn Kuhail that he said: I saw Sa'id Ibn Jubair in Muzdalifah, having established the prayer and then offered three rak'ahs for Maghrib prayer. Then he established the prayer and offered two rak'ahs for Isha prayer. He mentioned that Ibn Umar did the same with them in that very place, and he (Ibn Umar) mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did the same in that very place.

[19] The Excellence Of Isha Prayer

479- It is narrated on the authority of A'ishah that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark to the extent that Umar called him saying: "(O Messenger of Allah!) both women and children fell asleep!" on that the Messenger of Allah "Allah's blessing and peace be upon him" came out and said: "Indeed, none other than you (on the surface of the earth) is offering this (Isha) prayer." At that time, none barring the Muslims of Medina was offering prayer.

[20] Isha Prayer On Journey

480- It is narrated on the authority of Al-Hakam that he said: Sa'id Ibn Jubair led us in three-rak'ah prayer for Maghrib in Muzdalifah with a prayer establishment, and then he concluded the prayer with the end salutation. Then he offered two rak'ahs for Isha prayer. He mentioned that Ibn Umar did the same (in that very place), and he (Ibn Umar) mentioned that the

قالَ عِراكٌ: وأخبرني عَبْدُ الله بْنُ عُمَرَ، أنه سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «**مَنْ فَاتَتْهُ صلاَةُ الْعَصْرِ فكأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**». خالَفَهُ يَزِيدُ بنْ أَبِي حَبِيبٍ.

476 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ أَنَّهُ بَلَغَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مِنَ الصَّلاَةِ صَلاَةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**». قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**هِيَ صَلاَةُ الْعَصْرِ**» خَالَفَهُ مُحَمَّدُ بْنُ إِسْحَاقَ.

477 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: «سَمِعْتُ نَوْفَلَ بْنَ مُعَاوِيَةَ يَقُولُ: صَلاَةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ» قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**هِيَ صَلاَةُ الْعَصْرِ**».

(18) ـ بابُ صَلاةِ المَغْرِبِ

478 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ بِجَمْعٍ أَقَامَ فَصَلَّى الْمَغْرِبَ ثَلاَثَ رَكَعَاتٍ ثُمَّ أَقَامَ فَصَلَّى يَعْنِي الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ ابْنَ عُمَرَ صَنَعَ بِهِمْ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ.

(19) ـ بابُ فَضْلِ صَلاةِ العِشَاءِ

479 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**إِنَّهُ لَيْسَ أَحَدٌ يُصَلِّي هٰذِهِ الصَّلاَةَ غَيْرُكُمْ**» وَلَمْ يَكُنْ يَوْمَئِذٍ أَحَدٌ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ.

(20) ـ بابُ صَلاةِ العِشَاءِ في السَّفَرِ

480 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: «صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثلاثاً بإقامةٍ ثُمَّ سَلَّمَ

Messenger of Allah "Allah's blessing and peace be upon him" did the same (in that very place).

481- It is narrated on the authority of Sa'id Ibn Jubair that he said: I saw Abdullah Ibn Umar when he offered prayer in Muzdalifah: he established the prayer and offered three rak'ahs for Maghrib prayer, and offered two rak'ahs for Isha prayer. He said: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same in that very place.

[21] The Superiority Of Offering Prayer In Congregation

482- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you ascend (to the Heaven) whom Allah asks, though He knows everything about you well: "How did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

483- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward one receives by) offering prayer in congregation is twenty-five times (that he receives by) offering prayer alone; and the angels of both night and day gather at (the time of) Morning prayer; and if you so like, recite Allah's saying (in confirmation to that): "and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (Al-Isra' 78)

484- It is narrated on the authority of Abu Bakr Ibn Umarah Ibn Ruwaibah Ath-Thaqafi from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Never will enter the fire (of Hell) such as offers a prayer before sunrise (i.e. Morning prayer) and a prayer before sunset (i.e. Asr prayer)."

[22] The Obligation Of (Offering Prayer Towards) The Qiblah

485- It is narrated on the authority of Al-Bara' that he said: We offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" towards Jerusalem for sixteen or seventeen months (Sufyan is in doubt) after which he was made to turn his face to the Qiblah (the Ka'bah).

486- It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and offered prayer facing Jerusalem for sixteen months. Then, he was made to turn his face (in prayer) towards the Ka'bah. A man, who offered prayer with the Messenger of Allah "Allah's blessing and peace be

ثُمَّ صلَّى العشاءَ رَكعَتيْنِ ثمَّ ذَكرَ أنَّ عبدَ الله بنَ عُمَرَ فَعَلَ ذٰلِكَ، وَذَكَرَ أنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذٰلِكَ».

481 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: «رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ صَلَّى بِجَمْعٍ فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلاثاً ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ فِي هٰذَا الْمَكَانِ».

(21) ـ بابُ فَضْلِ صَلاةِ الجَمَاعَةِ

482 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ»**.

483 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«تَفْضُلُ صَلاَةُ الْجَمْعِ عَلَى صَلاَةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءاً وَيَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَالنَّهَارِ فِي صَلاَةِ الْفَجْرِ وَاقْرَأُوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾»**. [الإسراء، الآية: 78].

484 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُوَيْبَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ يَلِجُ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ»**.

(22) ـ بابُ فَرْضِ القِبْلَةِ

485 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً ـ شَكَّ سُفْيَانُ ـ وَصُرِفَ إِلَى الْقِبْلَةِ».

486 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً ثُمَّ إِنَّهُ وُجِّهَ إِلَى

upon him" (after being turned to the Ka'bah), came upon a people from Ansar who were praying, and said to them: "I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" was made to turn to the Ka'bah (in prayer)." On that they turned to the Ka'bah (while they were praying).

[23] The State In Which One Might Not Face The Qiblah

487- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers and the Witr prayers on his riding mount towards whichever direction it turned with him; but he never offered the obligatory written prayers on it.

488- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his mount while going from Mecca to Medina, and on that occasion it was revealed: " To Allah belong the East and the West: whithersoever you turn, there is Allah's countenance. For Allah is All-Embracing, All-Knowing." (Al-Baqarah115)

489- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his riding mount towards whichever direction it turned with him. Abdullah Ibn Dinar said: Ibn Umar used to do the same.

[24] Discovering The Mistake After Doing The Best To Do The Right

490- It is narrated on the authority of Ibn Umar that he said: While the people were in (the mosque of) Quba', offering Morning prayer, one came to them and said: "Tonight, it was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him", and he was commanded to face the Ka'bah (in the prayer). So, face it (in your prayer)!" their faces were towards the direction of Sham (while they were praying), thereupon they turned their faces to the Ka'bah.

الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ فَٱنْحَرَفُوا إِلَى الْكَعْبَةِ».

(23) ـ بابُ الحَالِ التي يَجُوزُ فيها استقبالُ غَيْرِ القِبْلَةِ

487 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَتَوَجَّهُ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ».

488 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى دَابَّتِهِ وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَفِيهِ أُنْزِلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾». [البقرة: 115]

489 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ».

قَالَ مَالِكٌ: قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: وَكَانَ ٱبْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

(24) ـ بابُ اسْتِبَانَةِ الخَطَأ بَعْدَ الاجْتِهَادِ

490 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَٱسْتَقْبِلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَٱسْتَدَارُوا إِلَى الْكَعْبَةِ».

(6) THE BOOK OF PRAYER STATED FIXED TIMES

[1]

491- It is narrated on the authority of Ibn Shihab that he said: Once, Umar Ibn Abd Al-Aziz delayed the Asr prayer a bit. Upon this, Urwah said to him: "No doubt, Gabriel descended and led The Messenger of Allah "Allah's blessing and peace be upon him" in the prayers (in their due times)." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud Al-Ansari saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", (counting with his fingers five obligatory Prayers."

[2] The First Portion Of The Due Time Of Offering Zhuhr Prayer

492- It is narrated on the authority of Sayyar Ibn Salamah that he said: My father asked Abu Barzah. I (Shu'bah) asked him: Did you really hear him? I said: Just as clear as I'm hearing you now at that moment. He resumed: "My father asked him about the (obligatory) prayers of the Messenger of Allah "Allah's blessing and peace be upon him (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it." Shu'bah reported: Later, I met him once again, and asked him (about the due time of the remaining prayers). He said: "He (The Prophet) used to offer the Zhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot. (I do not know which time he mentioned for the Maghrib prayer)." He (Shu'bah) said: Later, I met him (for the third time) and asked him. he said: "He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer."

493- It is narrated on the authority of Az-Zuhri that he said: Anas told me that The Messenger of Allah "Allah's blessing and peace be upon him" set out just when the sun had declined (and passed the meridians) and led them in Zhuhr prayer.

494- It is narrated on the authority of Khabbab that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon

(6) ـ كِتَابُ المَوَاقِيتِ

(1) ـ بابٌ

491 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ٱبْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئاً فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: ٱعْلَمْ مَا تَقُولُ يَا عُرْوَةُ فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ**» يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

(2) ـ بابٌ أَوَّلُ وَقْتِ الظُّهْرِ

492 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَيَّارُ بْنُ سَلاَمَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ كَمَا أَسْمَعُكَ السَّاعَةَ فَقَالَ: «سَمِعْتُ أَبِي يَسْأَلُ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ لاَ يُبَالِي بَعْضَ تَأْخِيرِهَا يَعْنِي الْعِشَاءَ إِلَى نِصْفِ اللَّيْلِ وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ قَالَ: كَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ لاَ أَدْرِي أَيَّ حِينٍ ذَكَرَ ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُهُ فَيَعْرِفُهُ قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ».

493 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسٌ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى بِهِمْ صَلاَةَ الظُّهْرِ».

494 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ عَنْ خَبَّابٍ قَالَ: «شَكَوْنَا إِلَى

him" the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah "Allah's blessing and peace be upon him" did not make us in need of complaint (i.e. he allowed for us to delay Zhuhr prayer a bit).

[3] Hastening To Offer Zhuhr Prayer On Journey

495- It is narrated on the authority of Anas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" halted at a certain station (before the due time of Zhuhr prayer while being on journey), he would not leave it until he offered Zhuhr prayer. He was asked: Even though it was at midday? He said: Even though it was at midday.

[4] Hastening To Offer Zhuhr Prayer When It Is Cold

496- It is narrated on the authority of Anas that he said: Whenever it was very hot, the Messenger of Allah "Allah's blessing and peace be upon him" would delay the (Zhuhr) prayer until it would be cooler; and whenever it was cold, the Messenger of Allah "Allah's blessing and peace be upon him" would hasten to offer (Zhuhr) prayer.

[5] Delaying Zhuhr Prayer When It Is Very Hot Until It Is Cool

497- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, delay offering (Zhuhr) prayer until it becomes cooler, for indeed, the scorching heat is from the exhalation of (the fire of) Hell."

498- It is narrated on the authority of Abu Musa, tracing it up to the Messenger of Allah, that he said: "Offer Zhuhr prayer when it is much cooler, for such scorching heat as you feel (just when the sun declines) is from the exhalation of (the fire of) Hell."

[6] The Last Portion Of The Due Time Of Offering Zhuhr Prayer

499- It is narrated on the authority of Abu Hurairah : The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Gabriel "Peace be upon him" and he has come to instruct you in your religion. He led the Morning prayer when the dawn broke (and such as intends to observe fast would stop from having food and drink); then he led Zhuhr prayer just when the sun passed the meridian (and came to be as small as a strap); then he led the Asr prayer just when he saw his shade like him; and he led the Maghrib prayer when the sun disappeared and it was time for the fasting to break his fast; and he led the Isha prayer when the twilight disappeared. When it was the coming day, he came to him and led the Morning prayer

رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا، قِيلَ لأَبِي إِسْحَاقَ فِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ».

(3) ـ بَابُ تَعْجِيلِ الظُّهْرِ فِي السَّفَرِ

495 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حَمْزَةُ الْعَائِذِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ مَنْزِلاً لَمْ يَرْتَحِلْ مِنْهُ حَتَّى يُصَلِّيَ الظُّهْرَ فَقَالَ رَجُلٌ وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ؟ قَالَ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ».

(4) ـ بَابُ تَعْجِيلِ الظُّهْرِ فِي الْبَرْدِ

496 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ أَبُو خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلاَةِ وَإِذَا كَانَ الْبَرْدُ عَجَّلَ».

(5) ـ بَابُ الإِبْرَادِ بِالظُّهْرِ إِذَا اشْتَدَّ الحَرُّ

497 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

498 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي ح. وَأَنْبَأَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَفْصٌ ح. وَأَنْبَأَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ ثَابِتِ بْنِ قَيْسٍ عَنْ أَبِي مُوسَى يَرْفَعُهُ قَالَ: **«أَبْرِدُوا بِالظُّهْرِ فَإِنَّ الَّذِي تَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

(6) ـ بَابُ آخِرِ وَقْتِ الظُّهْرِ

499 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«هٰذَا جِبْرِيلُ عَلَيْهِ السَّلاَمُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ»** فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ وَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ ثُمَّ صَلَّى الْعَصْرَ حِينَ رَأَى الظِّلَّ مِثْلَهُ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ شَفَقُ اللَّيْلِ ثُمَّ جَاءَهُ الْغَدَ فَصَلَّى بِهِ الصُّبْحَ حِينَ أَسْفَرَ قَلِيلاً ثُمَّ صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الظِّلُّ مِثْلَهُ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الظِّلُّ مِثْلَيْهِ ثُمَّ

when the morning was clear; then he led the Zhuhr prayer when his shade was like him; and he led the Asr prayer when his shade was twice like him; then he led the Maghrib prayer just at the same time (of the earlier day) i.e. when the sun disappeared and it was time for the fasting to break his fast; and he led the Isha prayer when one-third the night passed. Then, he said: "The time (of offering prayer for you and your nation) lies within the limits of both extremes of time of your prayer yesterday and today.""

500- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The shade (at the time of) the (Zhuhr) prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him" was as much as three to five feet in the summer, and as much as five to seven in the winter.

[7] The First Portion Of The Due Time Of Offering Asr Prayer

501- It is narrated on the authority of Jabir that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the stated fixed times of offering (obligatory) prayers, thereupon he said to him: "Offer prayer with us (so that you would learn the due times of offering prayers)." He offered Zhuhr prayer when the sun declined (and passed the meridian), Asr prayer when the shade of everything was like it, Maghrib prayer when the sun disappeared, Isha prayer when the twilight disappeared. (On the coming day) he offered Zhuhr prayer when the shade of everything was like it, Asr prayer when the shade of man was twice like him, Maghrib prayer a short time before the disappearance of the twilight. Abdullah Ibn Al-Harith said concerning Isha prayer: I think (he delayed it) to the third of the night.

[8] Hastening To Offer Asr Prayer

502- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Asr prayer while the (shade of the) sun was still in her chamber, and its shade had not risen (up as high on the walls) of her chamber. It is further narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Asr prayer while the (shade of the) sun was still in her chamber, and its shade had not risen (up as high on the walls) of her room.

503- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer (as early as it could be that) one might go to Quba' and arrive there to find them still in prayer, and the sun was still high (and bright).

504- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer while the

صَلَّى الْمَغْرِبَ بِوَقْتٍ وَاحِدٍ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ ثُمَّ قَالَ: الصَّلاَةُ مَا بَيْنَ صَلاَتِكَ أَمْسِ وَصَلاَتِكَ الْيَوْمَ.

500 ـ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الأَذْرَمِيُّ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ عَنْ كَثِيرِ بْنِ مُدْرِكٍ عَنِ الأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ قَدْرُ صَلاَةِ رَسُولِ اللَّهِ ﷺ الظُّهْرَ فِي الصَّيْفِ ثَلاَثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ».

(7) ـ بَابُ أَوَّلِ وَقْتِ العَصْرِ

501 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا ثَوْرٌ حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ مَوَاقِيتِ الصَّلاَةِ فَقَالَ: «صَلِّ مَعِي» فَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ وَالْعَصْرَ حِينَ كَانَ فَيْءُ كُلِّ شَيْءٍ مِثْلَهُ وَالْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ وَالْعِشَاءَ حِينَ غَابَ الشَّفَقُ قَالَ: ثُمَّ صَلَّى الظُّهْرَ حِينَ كَانَ فَيْءُ الإِنْسَانِ مِثْلَهُ وَالْعَصْرَ حِينَ كَانَ فَيْءُ الإِنْسَانِ مِثْلَيْهِ وَالْمَغْرِبَ حِينَ كَانَ قُبَيْلَ غَيْبُوبَةِ الشَّفَقِ» قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: ثُمَّ قَالَ فِي الْعِشَاءِ: «أُرَى إِلَى ثُلُثِ اللَّيْلِ».

(8) ـ بَابُ تَعْجِيلِ العَصْرِ

502 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلاَةَ الْعَصْرِ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا».

503 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ فَقَالَ أَحَدُهُمَا: فَيَأْتِيهِمْ وَهُمْ يُصَلُّونَ وَقَالَ الآخَرُ: وَالشَّمْسُ مُرْتَفِعَةٌ».

504 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ وَيَذْهَبُ

sun was still high and bright, and one might go to the Heights (of Medina after offering prayer and arrive there) while the sun was still high and bright.

505- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to lead us in Asr prayer while the sun was still bright and high.

506- It is narrated on the authority of Abu Umamah Ibn Sahl that he said: We offered Zhuhr prayer with Umar Ibn Abd Al-Aziz and then came to visit Anas Ibn Malik, and found him offering Asr prayer. (When he finished) I asked him: "O uncle! What is that prayer you have offered?" he said: "It is Asr prayer; and this is (the time at which) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer and we used to offer with him.

507- It is narrated on the authority of Abu Salamah that he said: We offered (Zhuhr) prayer during the time Umar Ibn Abd Al-Aziz (was the governor of Medina) and then we went to Anas Ibn Malik and found him praying. When he (finished and) turned away he asked us: "Have you offered prayer?" we said: "We've offered Zhuhr prayer." On that he said: "I've offered Asr prayer." They said to him: "You've hastened to offer it (before its due time)." He said: "I just offer prayer (at the very time and) in the same way I saw my companions praying (during the lifetime of the Prophet)."

[9] The Severe Warning Of Delaying Asr Prayer

508- It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman that he went to visit Anas Ibn Malik at his house in Basra, after he had finished from Zhuhr prayer, and his (Anas's) house was by the side of the mosque. He said: When we entered upon him he asked us: "Have you offered Asr prayer?" we said: "No, for we've just finished from Zhuhr prayer." He asked us to offer Asr prayer, and we stood and offered Asr prayer. When we (finished from the prayer and) turned away, he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This (prayer one offers late) is the prayer of a hypocrite! He would sit (and do not offer the prayer in its due time) until when the sun would be yellow and become between both horns of the devil, he would stand and offer (four rak'ahs as short and light as if they are) four clicks, in which he would not celebrate Allah Almighty but little."

509- It is narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who misses Asr prayer seems as if he is cut off (deprived of) his family and property."

الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ».

505 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ عَنْ أَبِي الأَبْيَضِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُحَلِّقَةٌ».

506 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنِ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ قُلْتُ: يَا عَمِّ مَا هٰذِهِ الصَّلاَةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرَ وَهٰذِهِ صَلاَةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نُصَلِّي.

507 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْمَدَنِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ قَالَ: صَلَّيْنَا فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ثُمَّ انْصَرَفْنَا إِلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ لَنَا: صَلَّيْتُمْ؟ قُلْنَا: صَلَّيْنَا الظُّهْرَ قَالَ: إِنِّي صَلَّيْتُ الْعَصْرَ فَقَالُوا لَهُ: عَجَّلْتَ فَقَالَ: إِنَّمَا أُصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ.

(9) ـ بَابُ التَّشْدِيدِ فِي تَأْخِيرِ الْعَصْرِ

508 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ بْنِ مُقَاتِلِ بْنِ مُشْمَرِجِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلاَءُ: أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ قُلْنَا: لاَ إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ قَالَ: فَصَلُّوا الْعَصْرَ قَالَ: فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«تِلْكَ صَلاَةُ الْمُنَافِقِ جَلَسَ يَرْقُبُ صَلاَةَ الْعَصْرِ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعاً لاَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلاَّ قَلِيلاً»**.

509 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«الَّذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»**.

[10] The Last Portion Of The Due Time Of Offering Asr Prayer

510- It is narrated on the authority of Jabir Ibn Abdullah that Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" to show to him the stated fixed times of offering (obligatory) prayers: Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him", and offered Zhuhr prayer when the sun had declined. He came to him when his shade was like him and did the same. Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Asr prayer. Then he came to him when the sun set, and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Maghrib prayer. He came to him when the twilight disappeared and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Isha prayer. Then, he came to him when the dawn broke and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Morning prayer. He came to him on the coming day when one's shade was like him and did the same as he had done the day before, and offered Zhuhr prayer. He came to him when one's shade was twice like him and did the same as he had done the day before and offered Asr prayer. Then he came to him when the sun set and did the same as he had done the day before and offered Maghrib prayer. Then, we slept, then woke up, then slept once again, then woke up before he came to him and did the same as he had done the day before and offered Isha prayer. Then he came to him when the dawn was so bright and (by the time he finished from the prayer) the morning rose that the stars seemed visible and intermingled (in the sky) and did the same as he had done the day before and offered Morning prayer. Then he said: "The time (of your obligatory prayers) lies between both extremes."

[11] When One Catches Up Two Rak'ahs From Asr Prayer

511- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up two rak'ahs from Asr before the sun sets, and a single rak'ah from Morning

(10) ـ بابُ آخِرِ وَقْتِ العَصْرِ

510 ـ أَخْبَرَنَا يُوسُفُ بْنُ وَاضِحٍ قَالَ: حَدَّثَنَا قُدَامَةُ يَعْنِي ٱبْنِ شِهَابٍ عَنْ بُرْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ يُعَلِّمُهُ مَوَاقِيتَ الصَّلاَةَ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَأَتَاهُ حِينَ كَانَ الظِّلُّ مِثْلَ شَخْصِهِ فَصَنَعَ كَمَا صَنَعَ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْعَصْرَ ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْمَغْرِبَ ثُمَّ أَتَاهُ حِينَ غَابَ الشَّفَقُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْعِشَاءَ ثُمَّ أَتَاهُ حِينَ ٱنْشَقَّ الْفَجْرُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْغَدَاةَ، ثُمَّ أَتَاهُ الْيَوْمَ الثَّانِي حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصِهِ فَصَنَعَ مِثْلَ مَا صَنَعَ بِالأَمْسِ فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصَيْهِ فَصَنَعَ كَمَا صَنَعَ بِالأَمْسِ فَصَلَّى الْعَصْرَ ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَصَنَعَ كَمَا صَنَعَ بِالأَمْسِ فَصَلَّى الْمَغْرِبَ فَنِمْنَا ثُمَّ قُمْنَا ثُمَّ نِمْنَا ثُمَّ قُمْنَا فَأَتَاهُ فَصَنَعَ كَمَا صَنَعَ بِالأَمْسِ فَصَلَّى الْعِشَاءَ ثُمَّ أَتَاهُ حِينَ امْتَدَّ الْفَجْرُ وَأَصْبَحَ وَالنُّجُومُ بَادِيَةٌ مُشْتَبِكَةٌ فَصَنَعَ كَمَا صَنَعَ بِالأَمْسِ فَصَلَّى الْغَدَاةَ ثُمَّ قَالَ: مَا بَيْنَ هَاتَيْنِ الصَّلاَتَيْنِ وَقْتٌ».

(11) ـ بابُ مَنْ أَدْرَكَ رَكْعَتَيْنِ مِنَ العَصْرِ

511 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَراً عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَدْرَكَ رَكْعَتَيْنِ مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ**

prayer before the sun rises has, indeed, caught up (the whole prayer provided that he should complete the missing ones)."

512- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Asr prayer before the sun disappears, and a single rak'ah from Morning prayer before the sun rises has, indeed, caught up (the whole prayer provided that he should pray the missing ones)."

513- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you catches up even a single rak'ah from Asr prayer before the sun disappears, let him complete his prayer; and when anyone of you catches up even a single rak'ah from Morning prayer before the sun rises, let him complete his prayer."

514- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing ones); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

515- It is narrated on the authority of Nasr Ibn Abd Ar-Rahman from his grandfather Mu'adh that he circumambulated (the House) with Mu'adh Ibn Afra' and did not offer prayer (after circumambulation). I asked him: "Should you not offer prayer?" he said: Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer (should be offered voluntarily) after Asr prayer until the sun disappears, nor after Morning prayer until the sun rises."

[12] The First Portion Of The Due Time Of Offering Maghrib Prayer

516- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that once, a man came and asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two days." He ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced when the dawn appeared. When the sun passed the meridian, he ordered Bilal to announce the call (Adhan) for (Zhuhr) prayer, and he offered the Noon (Zhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when he saw the sun as high, white and clear. He

أَوْ رَكْعَةً مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

512 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَراً عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَوْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ».

513 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَدْرَكَ أَحَدُكُمْ أَوَّلَ سَجْدَةٍ مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ وَإِذَا أَدْرَكَ أَوَّلَ سَجْدَةٍ مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ».

514 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ وَعَنْ بُسْرِ بْنِ سَعِيدٍ وَعَنِ الأَعْرَجِ يُحَدِّثُونَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

515 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ جَدِّهِ مُعَاذٍ: أَنَّهُ طَافَ مَعَ مُعَاذِ بْنِ عَفْرَاءَ فَلَمْ يُصَلِّ فَقُلْتُ: أَلاَ تُصَلِّي؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ وَلاَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ».

(12) ـ بَابُ أَوَّلِ وَقْتِ المَغْرِبِ

516 ـ أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ فَقَالَ: «أَقِمْ مَعَنَا هَذَيْنِ الْيَوْمَيْنِ» فَأَمَرَ بِلاَلاً فَأَقَامَ عِنْدَ الْفَجْرِ فَصَلَّى الْفَجْرَ ثُمَّ أَمَرَهُ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ ثُمَّ أَمَرَهُ حِينَ رَأَى الشَّمْسَ بَيْضَاءَ فَأَقَامَ الْعَصْرَ ثُمَّ أَمَرَهُ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ فَأَقَامَ

ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib)prayer was pronounced after the farthest end of the sun disk had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. On the next day, he ordered him to delay Fajr (prayer) until it was clear daylight, and to delay the Noon (Zhuhr) prayer till the extreme heat had passed and he prolonged (the period of delay) till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the prior day). He offered the Evening (Maghrib) prayer a short time before the twilight had faded away. He ordered him (Bilal) to pronounce Iqamah for the Night (Isha) prayer when the (first) third of the night had passed, and then he prayed it. Then, He (The Prophet) said: "Where is the man who asked about the time of prayer? The time for your prayer is within the limits of what you saw" (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

[13] Hastening To Offer Maghrib Prayer

517- It is narrated on the authority of Hassan Ibn Bilal from a man belonging to the tribe of Aslam from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that they used to offer Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (so much early that) when they returned to their families at the farthest end of Medina, and shot arrows, they would be able to see the very locations their arrows would reach.

[14] Delaying Maghrib Prayer

518- It is narrated on the authority of Abu Basrah Al-Ghifari that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led us in Asr prayer at (a place called) Mukhammas, and then he said: "No doubt, this prayer was offered to such as before you but they wasted it, even though he, who guards it strictly will have a double reward. To be sure, there is no prayer (to be offered) after it until the star appears (referring to the disappearance of the sun)."

[15] The Last Portion Of The Due Time Of Offering Maghrib Prayer

519- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The time of offering Zhuhr prayer is effective as long as (the time of offering) Asr prayer does not enter; and the time of offering Asr prayer is effective as

الْمَغْرِبَ ثُمَّ أَمَرَهُ حِينَ غَابَ الشَّفَقُ فَأَقَامَ الْعِشَاءَ ثُمَّ أَمَرَهُ مِنَ الْغَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَبْرَدَ بِالظُّهْرِ وَأَنْعَمَ أَنْ يُبْرِدَ ثُمَّ صَلَّى الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ وَأَخَّرَ عَنْ ذٰلِكَ ثُمَّ صَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ فَصَلاَّهَا ثُمَّ قَالَ: **«أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟ وَقْتُ صَلاَتِكُمْ مَا بَيْنَ مَا رَأَيْتُمْ»**.

(13) ـ بابُ تَعْجِيلِ المَغْرِبِ

517 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ حَسَّانَ بْنَ بِلاَلٍ عَنْ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ نَبِيِّ اللَّهِ ﷺ الْمَغْرِبَ ثُمَّ يَرْجِعُونَ إِلَى أَهَالِيهِمْ إِلَى أَقْصَى الْمَدِينَةِ يَرْمُونَ وَيُبْصِرُونَ مَوَاقِعَ سِهَامِهِمْ».

(14) ـ بابُ تَأْخِيرِ المَغْرِبِ

518 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ عَنِ ابْنِ جُبَيْرَةَ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ قَالَ: **«إِنَّ هٰذِهِ الصَّلاَةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا وَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلاَ صَلاَةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ»** وَالشَّاهِدُ: النَّجْمُ.

(15) ـ بابُ آخِرِ وَقْتِ المَغْرِبِ

519 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قَالَ شُعْبَةُ: كَانَ قَتَادَةُ يَرْفَعُهُ أَحْيَاناً وَأَحْيَاناً لاَ يَرْفَعُهُ قَالَ: **«وَقْتُ صَلاَةِ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ وَوَقْتُ**

long as the sun is not yellow; and the time of offering Maghrib prayer is effective as long as the twilight does not fall; and the time of offering Isha prayer is effective up to the middle of the night; and the time of offering the Fajr prayer is effective as long as the sun does not rise."

520- It is narrated on the authority of Abu Musa that once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer, but he gave no reply to him until he ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had broken, (and he offered the Fajr prayer when it was very dark). Then, he ordered Bilal to (announce the call for Zhuhr prayer) and the establishment for the Noon (Zhuhr) prayer was pronounce when the sun passed the meridian, and somebody said: "It was midday"; and he had better knowledge. Then, he ordered Bilal (to announce the call for Asr prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, just when the sun set. He ordered Bilal (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight just disappeared. On the next day, he delayed offering Fajr prayer until (it was clear daylight to the extent that) when he turned away we said (to one another): "Has the sun risen?" then, the Noon (Zhuhr) prayer was established a short while before the time he offered the Asr prayer on the previous day. He delayed offering the Afternoon (Asr) prayer to the extent that when he turned away we said(to one another): "Has the sun turned red?" He delayed offering the Evening (Maghrib) prayer until it was the time of the fall of twilight. He delayed offering the Night (Isha) prayer until the (first) third of the night passed. Then, He (The Prophet) said: "The time for your prayer lies within the limits of both extremes of time." (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

521- It is narrated on the authority of Al-Husain Ibn Bashir Ibn Sallam from his father that he said: I and Muhammad Ibn Ali came to visit Jabir Ibn Abdullah and asked him to tell us of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", and this was during the time of Al-Hajjaj Ibn Yusuf. He said: the Messenger of Allah "Allah's blessing and peace be upon him" came out and led Zhuhr prayer when the sun declined,

صَلاَةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ وَوَقْتُ الْعِشَاءِ مَا لَمْ يَنْتَصِفِ اللَّيْلُ وَوَقْتُ الصُّبْحِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

520 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ وَأَحْمَدُ بْنُ سُلَيْمَانَ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ بَدْرِ بْنِ عُثْمَانَ قَالَ: إِمْلاَءً عَلَيَّ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلاَةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئاً فَأَمَرَ بِلاَلاً فَأَقَامَ بِالْفَجْرِ حِينَ انْشَقَّ ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ انْتَصَفَ النَّهَارُ وَهُوَ أَعْلَمُ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ غَرَبَتِ الشَّمْسُ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعِشَاءِ حِينَ غَابَ الشَّفَقُ ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حِينَ انْصَرَفَ وَالْقَائِلُ يَقُولُ طَلَعَتِ الشَّمْسُ ثُمَّ أَخَّرَ الظُّهْرَ إِلَى قَرِيبٍ مِنْ وَقْتِ الْعَصْرِ بِالأَمْسِ ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ وَالْقَائِلُ يَقُولُ احْمَرَّتِ الشَّمْسُ ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ ثُمَّ أَخَّرَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ: **«الْوَقْتُ فِيمَا بَيْنَ هٰذَيْنِ»**.

521 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ بْنُ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ بَشِيرِ بْنِ سَلاَّمٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ فَقُلْنَا لَهُ: أَخْبِرْنَا عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ وَذَاكَ زَمَنُ الْحَجَّاجِ بْنِ يُوسُفَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الظُّهْرَ

and the shade was (as small) as a strap; then he led Asr prayer when the shade was a strap longer than a man; then he led Maghrib prayer when the sun disappeared; then led Isha prayer when the twilight disappeared; and led Morning prayer when the dawn broke. On the next day, he led Zhuhr prayer when the shade was as long as the height of a man; then he led Asr prayer when the shade was twice like a man as long as a rider might walk at a speed pace towards Dhul-Hulaifah; then he led Maghrib prayer when the sun disappeared; then he led Isha prayer when it was third of the night or midnight (Zaid is in doubt); and then he led Morning prayer when it was clear daylight.

[16] It Is Undesirable To Sleep After Offering Maghrib Prayer

522- It is narrated on the authority of Sayyar Ibn Salamah that he said: I (and My father) visited Abu Barzah Al-Aslami and my father asked him about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer (obligatory) written prayers (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" used to offer Zhuhr prayer which you give the name of the First (for it was the first prayer Gabriel led for the Prophet) just when the sun passed the meridian. He used to offer Asr prayer at a time (when after the prayer) a man could go to his dwelling place at the farthest place in Medina (and arrive) while the sun was still bright and hot. (I forgot what he said concerning Maghrib prayer). He liked to delay offering Isha prayer which you call the Prayer of Darkness; even though he disliked sleeping before it and talking after it. He used to (offer the Morning prayer and after he would finish and) turn from Morning prayer one would be able to recognize the person sitting by his side; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer."

[17] The First Portion Of The Due Time Of Offering Isha Prayer

523- It is narrated on the authority of Jabir that he said: Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" when the sun had declined and said to him: "O Muhammad! Stand and offer Zhuhr prayer!" (And he stood and offered Zhuhr prayer) when the sun had passed the meridian. He waited until one's shade was like him and he came to him for Asr prayer and said to him: "Stand O Muhammad and offer Asr prayer!" (He stood and offered Asr prayer). He waited until the sun set when he came to him and said to him: "Stand and offer Maghrib prayer!" he stood and offered it just when the sun disappeared. He waited until when the twilight disappeared he came to him and said:

حِينَ زَالَتِ الشَّمْسُ وَكَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ وَظِلُّ الرَّجُلِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ صَلَّى مِنَ الْغَدِ الظُّهْرَ حِينَ كَانَ الظِّلُّ طُولَ الرَّجُلِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَيْهِ قَدْرَ مَا يَسِيرُ الرَّاكِبُ سَيْرَ الْعَنَقِ إِلَى ذِي الْحُلَيْفَةِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ شَكَّ زَيْدٌ ثُمَّ صَلَّى الْفَجْرَ فَأَسْفَرَ».

(16) ـ بَابُ كَرَاهِيَةِ النَّوْمِ بَعْدَ صَلاةِ المَغْرِبِ

522 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنِي سَيَّارُ بْنُ سَلاَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي بَرْزَةَ فَسَأَلَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: «كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ وَكَانَ يُصَلِّي الْعَصْرَ حِينَ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ».

(17) ـ بَابُ أَوَّلِ وَقْتِ العِشَاءِ

523 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: «جَاءَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ إِلَى النَّبِيِّ ﷺ حِينَ زَالَتِ الشَّمْسُ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ الظُّهْرَ حِينَ مَالَتِ الشَّمْسُ ثُمَّ مَكَثَ حَتَّى إِذَا كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ جَاءَهُ لِلْعَصْرِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ الْعَصْرَ ثُمَّ مَكَثَ حَتَّى إِذَا غَابَتِ الشَّمْسُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْمَغْرِبَ فَقَامَ فَصَلاَّهَا حِينَ غَابَتِ الشَّمْسُ سَوَاءً ثُمَّ مَكَثَ حَتَّى إِذَا ذَهَبَ الشَّفَقُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْعِشَاءَ فَقَامَ فَصَلاَّهَا ثُمَّ جَاءَهُ حِينَ سَطَعَ الْفَجْرُ فِي الصُّبْحِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَقَامَ فَصَلَّى الصُّبْحَ ثُمَّ جَاءَهُ مِنَ الْغَدِ

"Stand and offer Isha prayer!" he stood and offer it. He waited until when the dawn broke in the morning he came to him and said: "Stand O Muhammad and offer prayer!" he stood and offered Morning prayer." On the next day he came to him when one's shade was like him and said to him: "O Muhammad! Stand and offer prayer!" he stood and offered Zhuhr prayer. When one's shade was twice like him Gabriel "Peace be upon him" came to him and said to him: "Stand O Muhammad and offer prayer!" he stood and offered Asr prayer. He came to him for Maghrib prayer just when the sun disappeared, the same time as he had come to him (the day before), and said to him: "Stand and offer prayer!" he stood and offered Maghrib prayer. When the first third of the night passed he came to him for Isha prayer and said to him: "Stand and offer prayer!" he stood and offered Isha prayer. He came to him for Morning prayer when it was clear daylight and said to him: "Stand and offer prayer!" he stood and offered Morning prayer. Then, he said to him: "The time (of your obligatory prayers) lies between both extremes (within which the prayer was offered on these two days)."

[18] Hastening To Offer Isha Prayer

524- It is narrated on the authority of Muhammad Ibn Amr Ibn Hasan that he said: Al-Hajjaj came (as the governor of Medina) and we asked Jabir (about the time at which the Prophet used to offer the obligatory prayers) and he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Zhuhr prayer at midday (when it was very hot), Asr when the sun was still clear, bright and white, Maghrib when the sun disappeared. As for Isha prayer, whenever he saw them having gathered, he would hasten to offer it, and whenever he saw them having delayed to gather, he would delay offering it.

[19] What About Twilight?

525- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I know best from amongst all the people the time of offering this prayer, i.e. the Isha prayer: the Prophet "Allah's blessing and peace be upon him" used to offer it at the fall of the moon at the third (night of the month).

526- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: By Allah, I know best from amongst all the people the time of offering this prayer, i.e. the Isha prayer: the Prophet "Allah's blessing and peace be upon him" used to offer it at the fall of the moon at the third (night of the month).

[20] It Is Desirable To Delay Offering Isha Prayer

527- It is narrated on the authority of Sayyar Ibn Salamah that he said: I (and My father) visited Abu Barzah Al-Aslami and my father asked him

حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَصَلَّى الظُّهْرَ ثُمَّ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَيْهِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَصَلَّى الْعَصْرَ ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ وَقْتاً وَاحِداً لَمْ يَزُلْ عَنْهُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ ثُمَّ جَاءَهُ لِلْعِشَاءِ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الأَوَّلُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْعِشَاءَ ثُمَّ جَاءَهُ لِلصُّبْحِ حِينَ أَسْفَرَ جِدًّا فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الصُّبْحَ فَقَالَ: مَا بَيْنَ هٰذَيْنِ وَقْتٌ كُلُّهُ».

(18) ـ بَابُ تَعْجِيلِ العِشَاءِ

524 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ والشَّمْسُ بَيْضَاءُ نَقِيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ وَالْعِشَاءَ أَحْيَاناً كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ قَدْ أَبْطَؤُوا أَخَّرَ».

(19) ـ بَابُ الشَّفَقِ

525 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ عَنْ جَعْفَرِ بْنِ إِيَاسٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «أَنَا أَعْلَمُ النَّاسِ بِمِيقَاتِ هٰذِهِ الصَّلاَةِ عِشَاءِ الآخِرَةِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ».

526 ـ أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ بَشِيرِ بْنِ ثَابِتٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «وَاللَّهُ إِنِّي لأَعْلَمُ النَّاسِ بِوَقْتِ هٰذِهِ الصَّلاَةِ صَلاَةِ الْعِشَاءِ الآخِرَةِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ».

(20) ـ بَابُ ما يُسْتَحَبُّ من تَأْخِيرِ العِشَاءِ

527 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَوْفٍ عَنْ سَيَّارِ بْنِ سَلاَمَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ فَقَالَ لَهُ أَبِي: أَخْبِرْنَا كَيْفَ

about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer (obligatory) written prayers (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" used to offer Zhuhr prayer which you give the name of the First (for it was the first prayer Gabriel led for the Prophet) just when the sun passed the meridian. He used to offer Asr prayer at a time (when after the prayer) a man could go to his dwelling place at the farthest place in Medina (and arrive) while the sun was still bright and hot. (I forgot what he said concerning Maghrib prayer). He liked to delay offering Isha prayer which you call the Prayer of Darkness; even though he disliked sleeping before it and talking after it. He used to (offer Morning prayer and after he would finish and) turn away from Morning prayer one would be able to recognize the person sitting by his side; and he used to recite between 60 to 100 verses in Fajr prayer."

528- It is narrated on the authority of Ibn Juraij that he said: I asked Ata': "At which time is it desirable in your sight that I should offer Isha prayer, whether as an imam (in congregation) or alone?" he said: I heard Ibn Abbas having said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was very dark to the extent that the people slept, then woke up, then slept and then they woke up again and Umar stood and said: "(Come to) prayer! (Come to) prayer!" Ibn Abbas resumed: Then, the Messenger of Allah "Allah's blessing and peace be upon him" came out, as if I'm seeing him now, with his head dripping water, placing his hand on the side of his head. He (Ibn Abbas) beckoned to him (in illustration of the way the Prophet was placing his hand on his head). I (Ibn Juraij) asked Ata' to show me how the Messenger of Allah "Allah's blessing and peace be upon him" was placing his hand on the side of his head and he nodded to me in the same way as Ibn Abbas beckoned to him: he parted his fingers and placed his hand on his head, with his fingertips reaching the front part of the head, and then he joined them, passing with them on the head until both his thumbs touched the end of the ears facing the cheeks and then on the temple towards the direction of the forehead, without delaying nor hastening. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear I might put my nation to trouble, I would have ordered them not to offer it (Isha prayer) but at such (time)."

529- It is narrated on the authority of Ibn Abbas that he said: One night the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until (one-third) of the night elapsed thereupon Umar stood and said aloud: "(Come to) prayer O Messenger of Allah! Women and children fell asleep!" the Messenger of Allah "Allah's blessing and peace be

كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ وَكَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ قَالَ: وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ تُؤَخَّرَ صَلاَةُ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَتَمَةَ قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

528 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاء: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعَتَمَةَ إِمَاماً أَوْ خِلْواً؟ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ بِالْعَتَمَةِ حَتَّى رَقَدَ النَّاسُ وَٱسْتَيْقَظُوا وَرَقَدُوا وَاسْتَيْقَظُوا فَقَامَ عُمَرُ فَقَالَ: الصَّلاَةَ الصَّلاَةَ قَالَ عَطَاءٌ: قَالَ ٱبْنُ عَبَّاسٍ: خَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعاً يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ: وَأَشَارَ فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ فَأَوْمَأَ إِلَيَّ كَمَا أَشَارَ ٱبْنُ عَبَّاسٍ فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ بِشَيْءٍ مِنْ تَبْدِيدٍ ثُمَّ وَضَعَهَا فَانْتَهَى أَطْرَافُ أَصَابِعِهِ إِلَى مُقَدَّمِ الرَّأْسِ ثُمَّ ضَمَّهَا يَمُرُّ بِهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامَاهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ الْجَبِينِ لاَ يَقْصُرُ وَلاَ يَبْطُشُ شَيْئاً إِلاَّ كَذٰلِكَ ثُمَّ قَالَ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ لاَ يُصَلُّوهَا إِلاَّ هٰكَذَا**».

529 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنِ ٱبْنِ عَبَّاسٍ وَعَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ فَقَامَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَنَادَى: الصَّلاَةَ يَا رَسُولَ اللَّهِ رَقَدَ النِّسَاءُ وَالْوِلْدَانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمَاءُ

upon him" came out with water dribbling from his head while saying: "This is the time (most fitting and desirable in my sight to offer this prayer) had it been for fear that I might put my nation to difficulty."

530- It is narrated on the authority of Jabir Ibn Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to delay offering Isha prayer.

531- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear I might put my nation to difficulty, I would have ordered them to delay offering Isha prayer every time."

[21] The Last Portion Of The Due Time Of Offering Isha Prayer

532- It is narrated on the authority of A'ishah that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark to the extent that Umar called him saying: "(O Messenger of Allah!) both women and children fell asleep!" on that the Messenger of Allah "Allah's blessing and peace be upon him" came out and said: "Indeed, none other than you (on the surface of the earth) is waiting in expectation for this (Isha) prayer." At that time, none barring the Muslims of Medina was offering prayer. He further said: "Offer it (Isha prayer) within the range of time starting from twilight's disappearance up to the third of the night."

533- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark and the majority of (the first third of the) night passed to the extent that those who were in the mosque fell asleep. Then he came out and led the prayer, and said: "This is the time (most fitting and desirable in my sight to offer this prayer) had it been for fear that I might put my nation to difficulty."

534- It is narrated on the authority of Ibn Umar that he said: One night we sat in expectation for the Messenger of Allah "Allah's blessing and peace be upon him" to lead Isha prayer, and he came out to us when almost the third of the night had passed or some time after that and said when he came out: "No doubt, you are waiting a prayer which none belonging to any religion barring you is waiting; and had it not been for fear it might be heavy upon my nation, I would have led the prayer at that hour (every time)." Then, he ordered the Mu'adhdhin (to pronounce the prayer establishment) and he pronounced the prayer establishment and he led the prayer.

يَقْطُرُ مِنْ رَأْسِهِ وَهُوَ يَقُولُ: «**إِنَّهُ الْوَقْتُ لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي**».

530 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ الآخِرَةَ».

531 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ وَبِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**».

(21) ـ بَابُ آخِرِ وَقْتِ العِشَاءِ

532 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ٱبْنُ حِمْيَرَ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَبْلَةَ عَنِ الزُّهْرِيِّ وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعَتْمَةِ فَنَادَاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**مَا يَنْتَظِرُهَا غَيْرُكُمْ**» وَلَمْ يَكُنْ يُصَلِّي يَوْمَئِذٍ إِلاَّ بِالْمَدِينَةِ ثُمَّ قَالَ: «**صَلُّوهَا فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ**» وَاللَّفْظُ لابْنِ حِمْيَرَ.

533 ـ أَخْبَرَنِي إِبْرَاهِيمَ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ ح. وَأَخْبَرَنِي يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ ٱبْنَةِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى وَقَالَ: «**إِنَّهُ لَوَقْتُهَا لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي**».

534 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِعِشَاءِ الآخِرَةِ فَخَرَجَ عَلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَقَالَ حِينَ خَرَجَ: «**إِنَّكُمْ تَنْتَظِرُونَ صَلاَةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ وَلَوْلاَ أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ**». ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ ثُمَّ صَلَّى.

535- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" led us in Maghrib prayer (and went home) and he did not come out to us (to lead Isha prayer) until half of the night had passed. Then, he came out and led the prayer and said: "No doubt, the people have prayed and gone to bed, but you are still in prayer as long as you are waiting the prayer. Had it not been for the weakness of the weak and the illness of the ill (among you), I would have ordered to delay offering this (Isha) prayer to midnight."

536- It is narrated on the authority of Humaid that he said: Anas was asked whether The Prophet "Allah's blessing and peace be upon him" had taken a ring, thereupon he said: Yes. One night, the Prophet "Allah's blessing and peace be upon him" delayed offering the Isha prayer till some time near midnight. When The Prophet "Allah's blessing and peace be upon him" offered the prayer he turned his face towards us and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him".

[22] The Concession To Name Isha The Prayer Of Darkness

537- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Zhuhr prayer (in the early moments of its due time) they would race for it (go early). If they knew the reward of (the Prayer of) Darkness (Isha) and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come to them as crawling."

[23] The Undesirability To Give That Name To Isha

538- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Let not the desert Arabs overpower you concerning (the name of) your prayer, for indeed, they (give it the name of Darkness for they delay offering it until they) milk their camels when it is very dark; and of a surety, (the real name of) it is Isha (prayer according to Allah's Book)."

539- It is narrated on the authority of Ibn Umar that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said while being on the pulpit: "Let not the desert Arabs overpower you concerning (the

535 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْمَغْرِبِ ثُمَّ لَمْ يَخْرُجْ إِلَيْنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَخَرَجَ فَصَلَّى بِهِم ثُمَّ قَالَ: «**إِنَّ النَّاسَ قَدْ صَلُّوا وَنَامُوا وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ وَلَوْلاَ ضَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لأَمَرْتُ بِهٰذِهِ الصَّلاَةِ أَنْ تُؤَخَّرَ إِلَى شَطْرِ اللَّيْلِ**».

536 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ هَلْ اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً؟ قَالَ: نَعَمْ أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ الآخِرَةِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ فَلَمَّا أَنْ صَلَّى أَقْبَلَ النَّبِيُّ ﷺ عَلَيْنَا بِوَجْهِهِ ثُمَّ قَالَ: «**إِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُوهَا**» قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ. فِي حَدِيثِ عَلِيٍّ: إِلَى شَطْرِ اللَّيْلِ.

(22) ـ بَابُ الرُّخْصَةِ فِي أَنْ يُقَالَ لِلعِشَاءِ العَتَمَةُ

537 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا وَلَوْ يَعْلَمُ النَّاسُ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً**».

(23) ـ بَابُ الكَرَاهِيَةِ فِي ذلك

538 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ هُوَ الْحُضْرِيُّ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ هٰذِهِ فَإِنَّهُمْ يُعْتِمُونَ عَلَى الإِبِلِ وَإِنَّهَا الْعِشَاءُ**».

539 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ

name of) your prayer, for of a surety, (the real name of) it is Isha (prayer according to Allah's Book)."

[24] The First Portion Of The Due Time Of Offering Morning Prayer

540- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered Morning prayer when dawn seemed to him.

541- It is narrated on the authority of Anas that a man asked Allah's Apostle "Allah's blessing and peace be upon him" about the due time of offering Morning prayer; and when it was morning of the next day he ordered that the prayer should be established just when the dawn broke, and he led the prayer. When it was the next day, and it was clear daylight, he ordered that the prayer should be established and he led the prayer. Then he said: "Where is the man who asked about the due time of offering (Morning) prayer? The due time (of offering Morning prayer) lies between both extremes."

[25] Offering Morning Prayer When It Is Dark On Residence

542- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to offer Morning prayer (when it was very dark) that whenever women turned away (after finishing from the prayer) wrapped in their mantles, they would not be recognized in view of the severe darkness.

543- It is narrated on the authority of A'ishah that she said: The women used to offer Morning prayer with Allah's Apostle "Allah's blessing and peace be upon him" and (it was so much dark that) whenever they returned, while being wrapped in their garments, none would recognize them in view of the severe darkness.

[26] Offering Morning Prayer When It Is Dark On Journey

544- It is narrated on the authority of Anas that he said: On the day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" offered the Fajr prayer near it early in the morning when it was still dark, and then he attacked it. When he entered the town, he said twice: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned."

رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ أَلاَ إِنَّهَا الْعِشَاءُ**».

(24) ـ بَابُ أَوَّلِ وَقْتِ الصُّبْحِ

540 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ».

541 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ صَلاَةِ الْغَدَاةِ فَلَمَّا أَصْبَحْنَا مِنَ الْغَدِ أَمَرَ حِينَ انْشَقَّ الْفَجْرُ أَنْ تُقَامَ الصَّلاَةَ فَصَلَّى بِنَا فَلَمَّا كَانَ مِنَ الْغَدِ أَسْفَرَ ثُمَّ أَمَرَ فَأُقِيمَتْ الصَّلاَةُ فَصَلَّى بِنَا ثُمَّ قَالَ: «**أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟ مَا بَيْنَ هٰذَيْنِ وَقْتٌ**».

(25) ـ بَابُ التَّغْلِيسِ فِي الحَضَرِ

542 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ».

543 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنَّ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ الصُّبْحِ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَيَرْجِعْنَ فَمَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ».

(26) ـ بَابُ التَّغْلِيسِ فِي السَّفَرِ

544 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ صَلاَةَ الصُّبْحِ بِغَلَسٍ وَهُوَ قَرِيبٌ مِنْهُمْ فَأَغَارَ عَلَيْهِمْ وَقَالَ: «**اَللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ**» مَرَّتَيْنِ «**إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ**».

[27] Offering Morning Prayer When It Is Clear Daylight

545- It is narrated on the authority of Rafi' Ibn Khadij that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer Fajr prayer (as early as you could, and prolong the prayer) until it is clear daylight."

546- It is narrated on the authority of Mahmud Ibn Labid from men belonging to the Ansar that Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer Fajr prayer (as early as you could, and prolong the prayer) until it is clear daylight, so that your reward will be much greater."

[28] When One Catches A Rak'ah From Morning Prayer

547- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing one); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

548- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing one); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

[29] The Last Portion Of The Due Time Of Offering Morning Prayer

549- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer Zhuhr prayer when the sun declined, Asr prayer (at the time) between those two prayers of yours (i.e. between the time of Zhuhr and Asr which you delay now), Maghrib prayer when the sun set, Isha prayer when the twilight disappeared. He further said: and he used to offer Morning prayer when it was (clear enough for) the sight to see at ease.

[30] When One Catches Up A Single Rak'ah From The Prayer

550- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up the whole prayer (provided that he should complete the missing rak'ahs)."

(27) ـ بابُ الإِسْفَارِ

545 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ عَجْلاَنَ قَالَ: حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**أَسْفِرُوا بِالْفَجْرِ**».

546 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ٱبْنُ مَرْيَمَ قَالَ: أَخْبَرَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ رِجَالٍ مِنْ قَوْمِهِ مِنَ الأَنْصَارِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا أَسْفَرْتُمْ بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ بِالأَجْرِ**».

(28) ـ بابُ مَنْ أَدْرَكَ رَكْعَةً من صَلاةِ الصُّبْحِ

547 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَدْرَكَ سَجْدَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا وَمَنْ أَدْرَكَ سَجْدَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا**».

548 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: أَنْبَأَنَا ٱبْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا**».

(29) ـ بابُ آخِرِ وَقْتِ الصُّبْحِ

549 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالاَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي صَدَقَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَيُصَلِّي الْعَصْرَ بَيْنَ صَلاَتَيْكُمْ هَاتَيْنِ وَيُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَيُصَلِّي الْعِشَاءَ إِذَا غَابَ الشَّفَقُ ثُمَّ قَالَ عَلَى إِثْرِهِ: وَيُصَلِّي الصُّبْحَ إِلَى أَنْ يَنْفَسِحَ الْبَصَرُ».

(30) ـ بابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاةِ

550 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلاَةَ**».

551- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up it (the whole prayer provided that he should complete the missing rak'ahs)."

552- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up the whole prayer (provided that he should complete the missing rak'ahs)."

553- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up it (the whole prayer provided that he should complete the missing rak'ahs)."

554- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the Friday prayer, or any prayer else, his prayer will be regarded as complete (provided that he should offer what is missing)."

555- It Is Narrated On The Authority Of Salim That He Said: The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Said: "He, Who Catches Up Even A Single Rak'ah From Anyone Of The Prayers Has, Indeed, Caught Up It (The Whole Prayer) Provided That He Should Complete The Missing Rak'ahs."

[31] The Hours In Which Prayer Is Forbidden

556- It is narrated on the authority of Abdullah As-Sunabihi that he said: The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" said: "The sun rises and the horn of Satan appears with it, and when it is high, it leaves it, and when it is in the middle of the sky it joins it once again, and when it declines (and passes the meridian) it leaves it, and when it is about to set it joins it, and when it sets it leaves it." Furthermore, The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" forbade offering prayer in those (three) hours (in which Satan joins the sun).

557- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).

551 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَهَا»**.

552 ـ أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ الْعَطَّارُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ سَمَاعَةَ عَنْ مُوسَى بْنِ أَعْيَنَ عَنْ أَبِي عَمْرٍو الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلاَةَ»**.

553 ـ أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَهَا»**.

554 ـ أَخْبَرَنِي مُوسَى بْنُ سُلَيْمَانَ بْنِ إِسْمَاعِيلَ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ يُونُسَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ أَوْ غَيْرِهَا فَقَدْ تَمَّتْ صَلاَتُهُ»**.

555 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةٍ مِنَ الصَّلَوَاتِ فَقَدْ أَدْرَكَهَا إِلاَّ أَنَّهُ يَقْضِي مَا فَاتَهُ»**.

(31) ـ بَابُ السَّاعَاتِ التي نُهِيَ عن الصَّلاة فيها

556 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ فَإِذَا ٱرْتَفَعَتْ فَارَقَهَا فَإِذَا ٱسْتَوَتْ قَارَنَهَا فَإِذَا زَالَتْ فَارَقَهَا فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا فَإِذَا غَرَبَتْ فَارَقَهَا»** وَنَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلاَةِ فِي تِلْكَ السَّاعَاتِ.

557 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: «ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ».

[32] It Is Forbidden To Offer Prayer After Morning Prayer

558- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Asr prayer until the sun sets, as well as he forbade offering prayer after Morning prayer until the sun rises.

559- It is narrated on the authority of Ibn Abbas that he said: I heard from more than one from amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him", including Umar, the most reliable and the dearest from amongst them to me, that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Morning prayer until the sun rises , as well as he forbade offering prayer after Asr prayer until the sun sets.

[33] It Is Forbidden To Offer Prayer On The Rising Of The Sun

560- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you tend to offer prayer on the rising nor on the setting of the sun (because of his failure to pray in the proper times)."

561- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer on the rising as well as on the setting of the sun.

[34] It Is Forbidden To Offer Prayer At Midday

562- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).

[35] It Is Forbidden To Offer Prayer After Asr Prayer

563- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Morning prayer until the sun rises , as well as he forbade offering prayer after Asr prayer until the sun sets.

564- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No prayer should be offered after Morning prayer until the sun rises, and no prayer should be offered after Asr prayer until the sun sets."

(32) ـ بابُ النَّهْيِ عَنِ الصَّلاةِ بعد الصُّبْحِ

558 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ».

559 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: «سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عُمَرُ وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَعَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

(33) ـ بابُ النَّهْيِ عن الصَّلاة عند طُلُوعِ الشَّمْسِ

560 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَتَحَرَّ أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا»**.

561 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، أَنْبَأَنَا خَالِدٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُصَلَّى مَعَ طُلُوعِ الشَّمْسِ أَوْ غُرُوبِهَا».

(34) ـ بابُ النَّهْيِ عن الصَّلاة نِصْفَ النَّهارِ

562 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ حَبِيبٍ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: «ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ».

(35) ـ بابُ النَّهْيِ عن الصَّلاةِ بَعْدَ العَصْرِ

563 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى الطُّلُوعِ وَعَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ حَتَّى الْغُرُوبِ».

564 ـ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ صَلاَةَ بَعْدَ الْفَجْرِ حَتَّى تَبْزُغَ الشَّمْسُ وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ»**.

565- It is narrated on the authority of Abu Sa'id Al-Khudri from The Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

566- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Asr prayer (until the sun sets).

567- It is narrated on the authority of A'ishah that she said: Umar was mistaking in his thought (that there should be no prayer to be performed after both Fajr and Asr prayers). Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you tend to offer prayer on the rising nor on the setting of the sun (because of his failure to pray in the proper times), for it (the sun) rises between both horns of Satan."

568- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the front part of the sun starts to rise, delay offering prayer until it rises clearly; and when the farthest end of the sun starts to set delay offering prayer until it sets completely."

569- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which time during the night is the most fitting for offering prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the middle of the last portion of the night, in which the Lord Almighty becomes the nearest to His servants. So, if you could be of those who celebrate (the Praises of) Allah Almighty at that time, you would be (i.e. you would pray as much as you like) for the prayer is attended and witnessed (by the angels), until the sun rises for it rises from between two horns of the devil, and at this time the infidels pray. So, you should leave the prayer until it rises as high as a spear, and its ray fades away, (and then you might pray as much as you like) for the prayer by then is witnessed and attended (by the angels), until the sun seems as vertical as a spear at midday for this is an hour in which the gates of the Hell are opened and it (Hell) goes in flames. So, leave the prayer until the sun declines. Then, (you could pray as much as you like) for the prayer by then is witnessed and attended (by the angels) until the sun sets: indeed it (the sun) sets from between both horns of the Devil, at which the infidels pray."

565 ـ أَخْبَرَنِي مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ، بِنَحْوِهِ.

566 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ».

567 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ عَنْبَسَةَ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَوْهَمَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ قَالَ: **«لاَ تَتَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ»**.

568 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ٱبْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تُشْرِقَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَغْرُبَ»**.

569 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ بْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَنْبَسَةَ يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ هَلْ مِنْ سَاعَةٍ أَقْرَبُ مِنَ الأُخْرَى؟ أَوْ هَلْ مِنْ سَاعَةٍ يُبْتَغَى ذِكْرُهَا؟ قَالَ: **«نَعَمْ إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ عَزَّ وَجَلَّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الآخِرِ فَإِنِ ٱسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِي تِلْكَ السَّاعَةِ فَكُنْ فَإِنَّ الصَّلاَةَ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَهِيَ سَاعَةُ صَلاَةِ الْكُفَّارِ فَدَعِ الصَّلاَةَ حَتَّى تَرْتَفِعَ قِيدَ رُمْحٍ وَيَذْهَبُ شُعَاعُهَا ثُمَّ الصَّلاَةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَعْتَدِلَ الشَّمْسُ ٱعْتِدَالَ الرُّمْحِ بِنِصْفِ النَّهَارِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ جَهَنَّمَ وَتُسْجَرُ فَدَعِ الصَّلاَةَ حَتَّى يَفِيءَ الْفَيْءُ ثُمَّ الصَّلاَةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَغِيبَ الشَّمْسُ فَإِنَّهَا تَغِيبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَهِيَ صَلاَةُ الْكُفَّارِ»**.

[36] The Concession To Offer Prayer After Asr Prayer

570- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Asr prayer unless the sun is still white, bright and high.

571- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" leave offering two rak'ahs while being in my house after offering Asr prayer.

572- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" come to visit me after Asr prayer but that he offered those (two rak'ahs).

573- It is narrated on the authority of both Masruq and Al-Aswad that they said: We bear witness that A'ishah said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in my house after Asr prayer, he would offer those (two rak'ahs).

574- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" never left offering two (voluntary) prayers while being in my house, whether in secrecy or in public: two rak'ahs before Fajr prayer and two rak'ahs after Asr prayer.

575- It is narrated on the authority of Abu Salamah that he asked A'ishah about the two-rak'ah prayer which the Messenger of Allah "Allah's blessing and peace be upon him" used to offer after Asr prayer, thereupon she said: At first, he used to offer it before Asr prayer, but once he was occupied from offering it, or he forgot to offer it, thereupon he offered it after Asr prayer; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, he would do it regularly.

576- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs after Asr prayer in her house only once, and when she made a mention of that to him he said: "Those are two rak'ahs which I used to offer after Zhuhr prayer, from which I was occupied until I offered Asr prayer.

577- It is narrated on the authority of Umm Salamah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was occupied from offering a two-rak'ah prayer he used to offer before Asr prayer, thereupon he offered it after Asr prayer.

(36) ـ بابُ الرُّخْصَةِ في الصَّلاة بَعْدَ العَصْرِ

570 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ وَهْبِ بْنِ الأَجْدَعِ عَنْ عَلِيٍّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ إِلاَّ أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ نَقِيَّةً مُرْتَفِعَةً».

571 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي. قَالَ: قَالَتْ عَائِشَةُ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ».

572 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: «مَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بَعْدَ الْعَصْرِ إِلاَّ صَلاَّهُمَا».

573 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدِ بْنِ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ مَسْرُوقاً وَالأَسْوَدَ قَالاَ: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ عِنْدِي بَعْدَ الْعَصْرِ صَلاَّهُمَا».

574 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «صَلاَتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي سِرّاً وَلاَ عَلاَنِيَةً رَكْعَتَانِ قَبْلَ الْفَجْرِ وَرَكْعَتَانِ بَعْدَ الْعَصْرِ».

575 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ أَبِي سَلَمَةَ: «أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ: إِنَّهُ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلاَّهُمَا بَعْدَ الْعَصْرِ وَكَانَ إِذَا صَلَّى صَلاَةً أَثْبَتَهَا».

576 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَراً عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بَيْتِهَا بَعْدَ الْعَصْرِ رَكْعَتَيْنِ مَرَّةً وَاحِدَةً وَأَنَّهَا ذَكَرَتْ ذٰلِكَ لَهُ فَقَالَ: **«هُمَا رَكْعَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَشُغِلْتُ عَنْهُمَا حَتَّى صَلَّيْتُ الْعَصْرَ».**

577 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «شُغِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ فَصَلاَّهُمَا بَعْدَ الْعَصْرِ».

[37] The Concession To Offer Prayer Before Sunset

578- It is narrated on the authority of Imran Ibn Hudair that he said: I asked later about the two-rak'ah prayer before sunset and it was said that Abdullah Ibn Az-Zubair used to offer it. Mu'awiyah sent to him asking: "What are those two rak'ahs (which you offer) on the setting of the sun?" he referred the narration to Umm Salamah, and Umm Salamah said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before Asr prayer, and once, he was occupied from offering it, thereupon he offered it on the disappearance of the sun, even though I have never seen him having offered it before or after that.

[38] The Concession To Offer Prayer Before Maghrib Prayer

579- It is narrated on the authority of Abu Al-Khair that Abu Tamim Al-Jaishani stood to offer a two-rak'ah prayer before Maghrib prayer, thereupon I said to Uqbah Ibn Amir: "Look to this man: which prayer is he offering?" he turned to him and saw him (praying), thereupon he said: "This is a prayer which we used to offer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

[39] Offering Prayer After The Dawn Rises

580- It is narrated on the authority of Ibn Umar from Hafsah that she said: Whenever the dawn rose, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs (before offering the Morning obligatory prayer).

[40] The Permissibility To Pray Until Morning Prayer Is Offered

581- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which of people have embraced Islam with you?" he said: "Free men and slaves (have embraced Islam)." I further asked him: "Is there a time (during the day and night) much dearer to Allah than another (pertaining to prayer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: it is the middle of the night, in which (it is desirable that) you would pray as much as you like until the morning appears; and then stop until the sun rises (and keep stopping) as long as it is like a shield (whose heat is light); and when it grows, you might pray as much as you like until the pillar (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun

(37) ـ بابُ الرُّخْصَةِ في الصَّلاة قَبْلَ غُرُوبِ الشَّمْسِ

578 ـ أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: أَنْبَأَنَا أَبِي قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ قَالَ: سَأَلْتُ لاَحِقاً عَنِ الرَّكْعَتَيْنِ قَبْلَ غُرُوبِ الشَّمْسِ فَقَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُصَلِّيهِمَا فَأَرْسَلَ إِلَيْهِ مُعَاوِيَةَ مَا هَاتَانِ الرَّكْعَتَانِ عِنْدَ غُرُوبِ الشَّمْسِ فَاضْطَرَّ الْحَدِيثَ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَصْرِ فَشُغِلَ عَنْهُمَا فَرَكَعَهُمَا حِينَ غَابَتِ الشَّمْسُ فَلَمْ أَرَهُ يُصَلِّيهِمَا قَبْلُ وَلاَ بَعْدُ».

(38) ـ بابُ الرُّخْصَةِ في الصَّلاة قَبْلَ المَغْرِبِ

579 ـ أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ نُفَيْلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ أَنَّ أَبَا تَمِيمٍ الْجَيْشَانِيَّ قَامَ لِيَرْكَعَ رَكْعَتَيْنِ قَبْلَ الْمَغْرِبِ فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: أَنْظُرْ إِلَى هٰذَا أَيَّ صَلاَةٍ يُصَلِّي؟ فَالْتَفَتَ إِلَيْهِ فَرَآهُ فَقَالَ: «هٰذِهِ صَلاَةٌ كُنَّا نُصَلِّيهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

(39) ـ بابُ الصَّلاة بعد طُلُوعِ الفَجْرِ

580 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لاَ يُصَلِّي إِلاَّ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

(40) ـ بابُ إباحَةِ الصَّلاة إلى أن يُصَلِّيَ الصُّبْحَ

581 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ وَأَيُّوبُ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ أَيُّوبُ: حَدَّثَنَا وَقَالَ حَسَنٌ: أَخْبَرَنِي شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ يَزِيدَ بْنِ طَلْقٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «حُرٌّ وَعَبْدٌ» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أُخْرَى؟ قَالَ: «نَعَمْ جَوْفُ اللَّيْلِ الآخِرُ فَصَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الصُّبْحَ ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ وَمَا دَامَتْ» وَقَالَ أَيُّوبُ: «فَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تَنْتَشِرَ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ ثُمَّ انْتَهِ حَتَّى تَزُولَ الشَّمْسُ فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ

sets: indeed it (the sun) sets between both horns of the Devil, as well as it rises between both horns of the Devil."

[41] The Permissibility To Offer Prayer At Every Time In Mecca

582- It is narrated on the authority of Jubair Ibn Mut'im that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Banu Abd Manaf! Do not prevent anyone to circumambulate this House or offer prayer (within the sanctuary) whenever he likes during night and day."

[42] When Could A Traveller Combine Both Zhuhr And Asr?

583- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey before the sun declined, he would delay offering Zhuhr prayer to the time of Asr prayer, and he would dismount and combine them; and whenever the sun had declined before he set out he would pray Zhuhr before departure.

584- It is narrated on the authority of Mu'adh Ibn Jabal that they set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, during which the Messenger of Allah "Allah's blessing and peace be upon him" used to combine both Zhuhr and Asr, and both Maghrib and Isha prayers. One day, the Messenger of Allah "Allah's blessing and peace be upon him" delayed to offer prayer, and when he came out he offered both Zhuhr and Asr together, and then he came in and when he came out he offered both Maghrib and Isha together.

[43] The Details Pertaining To That

585- It is narrated on the authority of Kathir Ibn Qarawanda that he said: I asked Salim Ibn Abdullah about the prayer of his father on journey: Did he use to combine any of prayers on journey? He told that Safiyyah Bint Abu Ubaid and she was his wife, wrote to him a message and he was in one of his farms in which she said: "I'm on the last of my days in this world, and the first of those of the hereafter (i.e. I'm at the threshold of death)." He rode and proceeded on at a speed pace until when the time of Zhuhr prayer was due the Mu'adhdhin said to him: "Come to prayer O Abu Abd Ar-Rahman!" he did not mind until when it was the time between both (Zhuhr and Asr) prayers he dismounted and said (to the Mu'adhdhin): "Establish the prayer (for Zhuhr) and when I utter the end salutation establish the prayer (for Asr)." He offered prayer and rode (and proceeded on) until when the sun disappeared the Mu'adhdhin said to him: "Come to prayer!" he asked him to do the same as he had done in Zhuhr and Asr prayers. He proceeded on until

ائْتِهِ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَتَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

(41) ـ بَابُ إِبَاحَةِ الصَّلاةِ فِي السَّاعَاتِ كُلِّهَا بِمَكَّةَ

582 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مِنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بَابَاه يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«يَا بَنِي عَبْدِ مَنَافٍ لاَ تَمْنَعُوا أَحَداً طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».**

(42) ـ بَابُ الوَقْتِ الذي يَجْمَعُ فيه المُسافِرُ بين الظُّهْرِ والعَصْرِ

583 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ».

584 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ: «أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ تَبُوكَ فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَأَخَّرَ الصَّلاَةَ يَوْماً ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعاً ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ».

(43) ـ بَابُ بَيَانِ ذلك

585 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوَنْدَا قَالَ: سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ عَنْ صَلاَةِ أَبِيهِ فِي السَّفَرِ وَسَأَلْنَاهُ هَلْ كَانَ يَجْمَعُ بَيْنَ شَيْءٍ مِنْ صَلاَتِهِ فِي سَفَرِهِ؟ فَذَكَرَ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ كَانَتْ تَحْتَهُ فَكَتَبَتْ إِلَيْهِ وَهُوَ فِي زَرَّاعَةٍ لَهُ أَنِّي فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ فَرَكِبَ فَأَسْرَعَ السَّيْرَ إِلَيْهَا حَتَّى إِذَا حَانَتْ صَلاَةُ الظُّهْرِ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلاَةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ فَلَمْ يَلْتَفِتْ حَتَّى إِذَا كَانَ بَيْنَ الصَّلاَتَيْنِ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ رَكِبَ حَتَّى إِذَا غَابَتِ الشَّمْسُ قَالَ لَهُ الْمُؤَذِّنُ:

the stars seemed intermingled (in the sky) he dismounted and said to the Mu'adhdhin: "Establish the prayer (for Maghrib) and when I utter the end salutation establish the prayer (for Isha)." He offered the prayer and when he finished from it he turned his face to us and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the face of anything which he fears he might miss, let him offer prayer as such." (I.e. to combine both Zhuhr and Asr together, and both Maghrib and Isha together in case he is on journey).

[44] When Could A Resident Combine Prayers?

586- It is narrated on the authority of Ibn Abbas that he said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" in Medina eight rak'ahs (for Zhuhr and Asr) together and seven rak'ahs (for Maghrib and Isha) together. He delayed offering Zhuhr prayer and hastened to offer Asr prayer, as well as he delayed offering Maghrib prayer and hastened to offer Isha prayer.

587- It is narrated on the authority of Ibn Abbas that he offered both the First (Zhuhr) and Asr in Basra together, with nothing between them, as well as he offered both Maghrib and Isha together with nothing between them; and he did so because of a serious matter with which he was occupied. Ibn Abbas pretended that he offered in Medina with the Messenger of Allah "Allah's blessing and peace be upon him" eight rak'ahs for both the First (Zhuhr) and Asr prayers with nothing between them.

[45] When Could A Traveller Combine Both Maghrib And Isha?

588- It is narrated on the authority of Isma'il Ibn Abd Ar-Rahman, an old man from the Quraish that he said: I accompanied Ibn Umar to the Protected Zone (near Medina), and when the sun set, I felt it difficult to notify him of the due time of (Maghrib) prayer. He proceeded on until the whiteness of the horizon faded away, and the darkness of night started to fall, thereupon he dismounted and offered three rak'ahs, followed by two. Then he said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

589- It is narrated on the authority of Salim from his father that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty in proceeding during his journey, he would delay offering Maghrib prayer until (the time of Isha so that) he would combine both Maghrib and Isha prayers.

الصَّلاَةَ فَقَالَ: كَفِعْلِكَ فِي صَلاَةِ الظُّهْرِ وَالْعَصْرِ ثُمَّ سَارَ حَتَّى إِذَا ٱشْتَبَكَتِ النُّجُومُ نَزَلَ ثُمَّ قَالَ لِلْمُؤَذِّنِ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ ٱنْصَرَفَ فَالْتَفَتَ إِلَيْنَا فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا حَضَرَ أَحَدَكُمُ الأَمْرُ الَّذِي يَخَافُ فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلاَةَ»**.

(44) ـ بابُ الوَقْتِ الذي يَجْمَعُ فيه المُقِيمُ

586 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ ثَمَانِياً جَمِيعاً وَسَبْعاً جَمِيعاً أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ».

587 ـ أَخْبَرَنَا أَبُو عَاصِمٍ خَشِيشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ حَدَّثَنَا حَبِيبٌ وَهُوَ ٱبْنُ أَبِي حَبِيبٍ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّهُ صَلَّى بِالْبَصْرَةِ الأُولَى وَالْعَصْرَ لَيْسَ بَيْنَهُمَا شَيْءٌ وَالْمَغْرِبَ وَالْعِشَاءَ لَيْسَ بَيْنَهُمَا شَيْءٌ فَعَلَ ذٰلِكَ مِنْ شُغْلٍ وَزَعَمَ ٱبْنُ عَبَّاسٍ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ الأُولَى وَالْعَصْرَ ثَمَانِ سَجَدَاتٍ لَيْسَ بَيْنَهُمَا شَيْءٌ».

(45) ـ بابُ الوَقْتِ الذي يَجْمَعُ فيه المُسَافِرُ بين المَغْرِبِ والعِشَاءِ

588 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ ٱبْنِ أَبِي نَجِيحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ شَيْخٍ مِنْ قُرَيْشٍ قَالَ: صَحِبْتُ ٱبْنَ عُمَرَ إِلَى الْحِمَى فَلَمَّا غَرَبَتِ الشَّمْسُ هِبْتُ أَنْ أَقُولَ لَهُ: الصَّلاَةَ فَسَارَ حَتَّى ذَهَبَ بَيَاضُ الأُفُقِ وَفَحْمَةُ الْعِشَاءِ ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ ثَلاَثَ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ عَلَى إِثْرِهَا ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

589 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ٱبْنِ أَبِي حَمْزَةَ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ وَاللَّفْظُ لَهُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا عَجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلاَةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ».

590- It is narrated on the authority of Jabir that he said: Once, the sun disappeared while the Messenger of Allah "Allah's blessing and peace be upon him" was in Mecca, thereupon he combined both (Maghrib and Isha) prayers in Sarif.

591- It is narrated on the authority of Anas that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty in proceeding during his journey, he would delay offering Zhuhr to the time of Asr prayer and combine them, as well as he would delay offering Maghrib prayer until he would combine both Maghrib and Isha prayers when the twilight disappeared.

592- It is narrated on the authority of Nafi' that he said: I set out with Ibn Umar on journey for a territory of land to which he wanted to go when somebody came to him and said: "Safiyyah Bint Abu Ubaid (Ibn Umar's wife) is at the threshold of death: see whether you could catch up with her (before death)." He hastened to return, and there was somebody from the Quraish proceeding with him. The sun disappeared and he did not offer (Maghrib) prayer, even though I knew very well that he was eager to guard strictly the prayers (with no indulgence). When he delayed (to offer the prayer) I said to him: "Come to prayer, might Allah's Mercy be upon you!" he turned to me (but did not mind) until it was a short while before the disappearance of the twilight he dismounted and offered Maghrib prayer, and pronounced the prayer establishment for Isha, just by the time the twilight had disappeared. He led the prayer and then faced us and said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty to proceed on (while being on journey), he would do the same."

593- It is narrated on the authority of Nafi' that he said: We came with Ibn Umar from Mecca, and when it was that night (on which Safiyyah Bint Abu Ubaid died) he proceeded on with us until it was evening and we thought he had forgotten (Maghrib) prayer, thereupon we said to him: "Come to prayer!" he kept silent and went on proceeding until the twilight was about to disappear, thereupon he dismounted and offered (Maghrib) prayer and when the twilight disappeared he offered Isha prayer. He faced us and said: As such we used to do (when we were) with the Messenger of Allah "Allah's blessing and peace be upon him" whenever he was earnest to proceed fast.

594- It is narrated on the authority of Kathir Ibn Qarawanda that he said: I asked Salim Ibn Abdullah about the prayer on journey: "Did Abdullah (Ibn Umar) use to combine any of prayers on journey?" he said: "No, unless it is

590 ـ أَخْبَرَنَا الْمُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «غَابَتِ الشَّمْسُ وَرَسُولُ اللَّهِ ﷺ بِمَكَّةَ فَجَمَعَ بَيْنَ الصَّلاَتَيْنِ بِسَرِفَ».

591 ـ أَخْبَرَنِي عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا عَجَلَ بِهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حَتَّى يَغِيبَ الشَّفَقُ».

592 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي سَفَرٍ يُرِيدُ أَرْضاً لَهُ فَأَتَاهُ آتٍ فَقَالَ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لَمَا بِهَا فَانْظُرْ أَنْ تُدْرِكَهَا فَخَرَجَ مُسْرِعاً وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ يُسَايِرُهُ وَغَابَتِ الشَّمْسُ فَلَمْ يُصَلِّ الصَّلاَةَ وَكَانَ عَهْدِي بِهِ وَهُوَ يُحَافِظُ عَلَى الصَّلاَةِ فَلَمَّا أَبْطَأَ قُلْتُ: الصَّلاَةَ يَرْحَمُكَ اللَّهُ، فَالْتَفَتَ إِلَيَّ وَمَضَى حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ الْعِشَاءَ وَقَدْ تَوَارَى الشَّفَقُ فَصَلَّى بِنَا ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجِلَ بِهِ السَّيْرُ صَنَعَ هٰكَذَا».

593 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْعَطَّافُ عَنْ نَافِعٍ قَالَ: أَقْبَلْنَا مَعَ ابْنِ عُمَرَ مِنْ مَكَّةَ فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ سَارَ بِنَا حَتَّى أَمْسَيْنَا فَظَنَنَّا أَنَّهُ نَسِيَ الصَّلاَةَ فَقُلْنَا لَهُ: الصَّلاَةَ فَسَكَتَ وَسَارَ حَتَّى كَادَ الشَّفَقُ أَنْ يَغِيبَ ثُمَّ نَزَلَ فَصَلَّى وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «هٰكَذَا كُنَّا نَصْنَعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ».

594 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ فَارَوَنْدَا قَالَ: سَأَلْنَا سَالِمَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلاَةِ فِي السَّفَرِ فَقُلْنَا: أَكَانَ عَبْدُ اللَّهِ يَجْمَعُ بَيْنَ شَيْءٍ مِنَ الصَّلَوَاتِ فِي السَّفَرِ؟ فَقَالَ: لاَ إِلاَّ بِجَمْعٍ ثُمَّ أَتَيْتُهُ

in Muzdalifah." I came to him once again (and raised to him the same question), thereupon He said: "Safiyyah Bint Abu Ubaid and she was his wife, wrote to him a message in which she said: "I'm on the last of my days in this world, and the first of those of the hereafter (i.e. I'm at the threshold of death)." He rode and I was with him, and proceeded on at a speed pace until when the time of Zhuhr prayer was due the Mu'adhdhin said to him: "Come to prayer O Abu Abd Ar-Rahman!" he (did not mind and) went on proceeding until when it was the time between both (Zhuhr and Asr) prayers he dismounted and said (to the Mu'adhdhin): "Establish the prayer (for Zhuhr) and when I utter the end salutation (and finish) from Zhuhr prayer establish the prayer (for Asr) while you are in your place." He offered two rak'ahs for Zhuhr prayer and when he uttered the end salutation he (the Mu'adhdhin) established the prayer (for Asr) while being in his place, and he offered two rak'ahs for Asr prayer. Then, he rode and proceeded on at a fast pace until when the sun disappeared the Mu'adhdhin said to him: "Come to prayer O Abu Abd Ar-Rahman!" he asked him to do the same as he had done in Zhuhr and Asr prayers. He proceeded on until the stars seemed intermingled (in the sky) he dismounted and said to the Mu'adhdhin: "Establish the prayer (for Maghrib) and when I utter the end salutation establish the prayer (for Isha)." He offered three rak'ahs for Maghrib prayer and he (the Mu'adhdhin) established the prayer (for Isha) while being in his place, and he offered two rak'ahs for Isha prayer after which he uttered the end salutation once in front of him. He said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the face of anything which he fears he might miss, let him offer prayer as such." (I.e. to combine both Zhuhr and Asr together, and both Maghrib and Isha together in case he is on journey).

[46] The State In Which Two Prayers Might Be Combined Together

595- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was earnest to proceed on fast, he would combine both Maghrib and Isha prayers together.

596- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was earnest to proceed on fast, or he was befallen by something (of significance) he would combine both Maghrib and Isha prayers together.

597- It is narrated on the authority of Ibn Umar that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him"

فَقَالَ: كَانَتْ عِنْدَهُ صَفِيَّةُ فَأَرْسَلَتْ إِلَيْهِ أَنِّي فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ فَرَكِبَ وَأَنَا مَعَهُ فَأَسْرَعَ السَّيْرَ حَتَّى حَانَتِ الصَّلاَةُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلاَةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ فَسَارَ حَتَّى إِذَا كَانَ بَيْنَ الصَّلاَتَيْنِ نَزَلَ فَقَالَ لِلْمُؤَذِّنِ: أَقِمْ فَإِذَا سَلَّمْتُ مِنَ الظُّهْرِ فَأَقِمْ مَكَانَكَ فَأَقَامَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعَصْرَ رَكْعَتَيْنِ ثُمَّ رَكِبَ فَأَسْرَعَ السَّيْرَ حَتَّى غَابَتِ الشَّمْسُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلاَةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ فَقَالَ: كَفِعْلِكَ الأَوَّلِ فَسَارَ حَتَّى إِذَا اشْتَبَكَتِ النُّجُومُ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى الْمَغْرِبَ ثَلاَثاً ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعِشَاءَ الآخِرَةَ ثُمَّ سَلَّمَ وَاحِدَةً تِلْقَاءَ وَجْهِهِ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا حَضَرَ أَحَدَكُمْ أَمْرٌ يَخْشَى فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلاَةَ»**.

(46) ـ بَابُ الحَالِ التي يَجْمَعُ فيها بين الصَّلاتَيْنِ

595 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ».

596 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَوْ حَزَبَهُ أَمْرٌ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ».

597 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ

was earnest to proceed on fast, he would combine both Maghrib and Isha prayers together.

[47] Combining Two Prayers On Residence

598- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayers together, and both Maghrib and Isha prayers together and he was not at the time of fear, nor was he on journey.

599- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayers in Medina, and it happened that he combined two prayers together: he combined both Zhuhr and Asr prayers, and both Maghrib and Isha prayers together, and he was not at a time of fear, nor was there rain (to force him to do so). He was asked about the reason for that, thereupon he said: "In order not to put his nation to critical situation." (I.e. to affirm to them the fact that combining two prayers on residence is possible, so that if anyone of them is occupied by a serious matter, and is forced by necessity to combine two prayers, he would do with no blame nor harm upon him).

600- It is narrated on the authority of Ibn Abbas that he said: I offered behind the Messenger of Allah "Allah's blessing and peace be upon him" (in Medina) eight rak'ahs (for both Zhuhr and Asr prayers) together, and seven rak'ahs (for both Maghrib and Isha prayers) together.

[48] Combining Both Zhuhr And Asr Prayers At Arafah

601- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on until he reached Arafah and found that his tent had been pitched up for him at Namirah, and he descended. When the sun declined, he ordered that his (she-camel known as) Qaswa' should be saddled for him, (and he rode and proceeded on) until he reached the bottom of the valley, he addressed the people (with his sermon) and then Bilal pronounced Adhan, and he pronounced Iqamah and he (the Prophet) led Zhuhr prayer, and Bilal pronounced Iqamah once again, and he (the Prophet) led Asr prayer, and he offered no prayers between them.

[49] Combining Both Maghrib And Isha Prayers At Muzdalifah

602- It is narrated on the authority of Abu Ayyub Al-Ansari that during the Farewell Hajj, he offered both Maghrib and Isha prayers together with the Messenger of Allah "Allah's blessing and peace be upon him" at Muzdalifah.

السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ».

(47) ـ بابُ الجَمْعِ بين الصَّلاتين في الحَضَرِ

598 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً مِنْ غَيْرِ خَوْفٍ وَلاَ سَفَرٍ».

599 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ وَاسْمُهُ غَزْوَانُ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِالْمَدِينَةِ يَجْمَعُ بَيْنَ الصَّلاَتَيْنِ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ مِنْ غَيْرِ خَوْفٍ وَلاَ مَطَرٍ قِيلَ لَهُ: لِمَ؟ قَالَ: لِئَلاَّ يَكُونَ عَلَى أُمَّتِهِ حَرَجٌ».

600 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ ثَمَانِياً جَمِيعاً وَسَبْعاً جَمِيعاً».

(48) ـ بابُ الجَمْعِ بين الظُّهْرِ والعَصْرِ بعَرَفَةَ

601 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «سَارَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ حَتَّى إِذَا ٱنْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ ثُمَّ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً».

(49) ـ بابُ الجَمْعِ بين المَغْرِبِ والعِشَاءِ بالمُزْدَلِفَةِ

602 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، أَنَّ أَبَا أَيُّوبَ الأَنْصَارِيَّ أَخْبَرَهُ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعاً».

603- It is narrated on the authority of Sa'id Ibn Jubair that he said: I was with Ibn Umar where he poured down from Arafat, and when he reached Muzdalifah, he combined both Maghrib and Isha prayers together. When he finished he said: As such the Messenger of Allah "Allah's blessing and peace be upon him" did in the same place.

604- It is narrated on the authority of Salim from his father Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" offered both Maghrib and Isha prayers together at Muzdalifah.

605- It is narrated on the authority of Abdullah that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having combined two prayers together but at Muzdalifah, and by then he offered the Morning prayer before the time (in which he used to do).

[50] The Way Of Combining Two Prayers Together

606- It is narrated on the authority of Ibn Abbas from Usamah Ibn Zaid, and the Messenger of Allah "Allah's blessing and peace be upon him" made him ride behind him from Arafah, that when they came to the mountain pass the Messenger of Allah "Allah's blessing and peace be upon him" dismounted and urinated. (Usamah did not use a word other than "urinated"). Usamah said: Then, I poured water for him from a pot to offer ablution. He performed ablution, but not perfectly. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of) prayer is ahead of you." Then, (he rode and proceeded on) until when he came to Muzdalifah, he led Maghrib prayer. The people had no sooner unpacked their luggage than he led Isha prayer.

[51] The Excellence Of Offering Prayer Just At Its Due Time

607- It is narrated on the authority of Abdullah that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the dearest to Allah Almighty?" he said: "It is to offer prayer just at its due time, to be dutiful and kind to one's parents, to be engaged in Jihad in the Cause of Allah Almighty."

608- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the dearest to Allah Almighty?" he said: "It is to establish prayer just at its stated prescribed time."

609- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he was in the mosque of Amr Ibn Shurahbil when the prayer establishment was pronounced, and they kept waiting him.

603 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «كُنْتُ مَعَ ابْنِ عُمَرَ حَيْثُ أَفَاضَ مِنْ عَرَفَاتٍ فَلَمَّا أَتَى جَمْعاً جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فَلَمَّا فَرَغَ قَالَ: فَعَلَ رَسُولُ اللَّهِ ﷺ فِي هٰذَا الْمَكَانِ مِثْلَ هٰذَا».

604 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ».

605 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: «مَا رَأَيْتُ النَّبِيَّ ﷺ جَمَعَ بَيْنَ صَلاَتَيْنِ إِلاَّ بِجَمْعٍ وَصَلَّى الصُّبْحَ يَوْمَئِذٍ قَبْلَ وَقْتِهَا».

(50) ـ بَابُ كَيْفَ الجَمْعُ؟

606 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ وَمُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ: عَنْ أُسَامَةَ بْنِ زَيْدٍ: «وَكَانَ النَّبِيُّ ﷺ أَرْدَفَهُ مِنْ عَرَفَةَ فَلَمَّا أَتَى الشِّعْبَ نَزَلَ فَبَالَ وَلَمْ يَقُلْ أَهْرَاقَ الْمَاءَ قَالَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ فَتَوَضَّأَ وُضُوءاً خَفِيفاً فَقُلْتُ لَهُ: الصَّلاَةَ فَقَالَ: «**الصَّلاَةُ أَمَامَكَ**» فَلَمَّا أَتَى الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ ثُمَّ نَزَعُوا رِحَالَهُمْ ثُمَّ صَلَّى الْعِشَاءَ.

(51) ـ بَابُ فَضْلِ الصَّلاةِ لِمَوَاقِيتِهَا

607 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْوَلِيدُ بْنُ الْعَيْزَارِ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هٰذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «**الصَّلاَةُ عَلَى وَقْتِهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ**».

608 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ النَّخَعِيُّ سَمِعَهُ مِنْ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «**إِقَامُ الصَّلاَةِ لِوَقْتِهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ**».

609 ـ أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ وَعَمْرُو بْنُ يَزِيدَ قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شُرَحْبِيلَ فَأُقِيمَتِ الصَّلاَةُ فَجَعَلُوا يَنْتَظِرُونَهُ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ: وَسُئِلَ عَبْدُ اللَّهِ

He said to them: I was offering Witr prayer. Abdullah was asked whether there was Witr to be offered after Adhan, thereupon he said: "Yes and even (there is Witr to be offered) after the pronouncement of prayer establishment." He related from the Messenger of Allah "Allah's blessing and peace be upon him" that once he slept (and was hindered) from offering (Morning) prayer until the sun rose, and then (he got up and) offered prayer.

[52] When One Forgets A Prayer

610- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets a prayer, let him fulfill it once he remembers it."

[53] When One Sleeps (And Is Hindered) From Offering Prayer

611- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about one who sleeps or is heedless of offering a certain prayer, thereupon he said: "Its expiation is to offer it once he remembers it."

612- It is narrated on the authority of Abu Qatadah that he said: They mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" their sleep (which prevents them) from offering prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indulgence (in offering prayer) does not apply to the state of sleep, but it applies to the state of wakefulness: so, when anyone of you forgets to offer, or sleeps and does not offer a prayer, let him fulfill it once he remembers it."

613- It is narrated on the authority of Abu Qatadah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indulgence (in offering prayer) does not apply to the state of sleep, but it applies to such as waits (without offering prayer) until he is heedful of it when the time of the next prayer comes upon him."

[54] Such As Sleeps And Does Not Offer A Prayer Repeats It At Its Due Time Of The Next Day

614- It is narrated on the authority of Abu Qatadah that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", when they slept and did not offer (Morning prayer) until the sun rose, the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let anyone of you offer it at its due time of the next day."

615- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When

هَلْ بَعْدَ الأَذَانِ وِتْرٌ؟ قَالَ: نَعَمْ وَبَعْدَ الإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَامَ عَنِ الصَّلاَةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى» واللَّفْظُ لِيَحْيَى.

(52) ـ بابٌ فيمنْ نَسِيَ صَلاةً

610 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»**.

(53) ـ بابٌ فيمنْ نَامَ عن صَلاةٍ

611 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا حَجَّاجٌ الأَحْوَلُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يَرْقُدُ عَنِ الصَّلاَةِ أَوْ يَغْفُلُ عَنْهَا قَالَ: **«كَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا»**.

612 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلاَةِ فَقَالَ: **«إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فإِذَا نَسِيَ أَحَدُكُمْ صَلاَةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»**.

613 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِيمَنْ لَمْ يُصَلِّ الصَّلاَةَ حَتَّى يَجِيءَ وَقْتُ الصَّلاَةِ الأُخْرَى حِينَ يَنْتَبِهُ لَهَا»**.

(54) ـ بابُ إعَادَةِ من نَامَ عن الصَّلاة لوَقْتِهَا مِنَ الغَدِ

614 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَامُوا عَنِ الصَّلاَةِ حَتَّى طَلَعَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ﷺ: **«فَلْيُصَلِّهَا أَحَدُكُمْ مِنَ الْغَدِ لِوَقْتِهَا»**.

615 ـ أَخْبَرَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14)

616- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14)

617- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14) I asked Az-Zuhri: As such did the Messenger of Allah "Allah's blessing and peace be upon him" recite it? He answered in the affirmative.

[55] How Is A Missing Prayer Offered?

618- It is narrated on the authority of Buraid Ibn Abu Maryam from his father that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" and we went on proceeding on one night until when it was a short time before morning, the Messenger of Allah "Allah's blessing and peace be upon him" dismounted and slept, and the people slept and it was not before the sun had risen upon us that he got up. the Messenger of Allah "Allah's blessing and peace be upon him" ordered the Mu'adhdhin to pronounce Adhan and he did accordingly. He offered the two rak'ahs before Fajr prayer. Then he ordered him to pronounce Iqamah and he did accordingly, and he led the prayer, after which he talked to us about what is going to be up to the establishment of the Hour (of Judgement).

619- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when we were detained from offering Zhuhr, Asr, Maghrib and Isha prayers. I felt it and said to myself: "We are on journey with the Messenger of Allah "Allah's blessing and peace be upon him" in Allah's Cause." Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal and he pronounced the prayer establishment, and he led us in Zhuhr prayer. Then he (Bilal) pronounced the prayer established and he (the Prophet) led us in Asr prayer. Then he (Bilal) pronounced prayer establishment and he (the Prophet) led us in Maghrib prayer. Then he (Bilal) pronounced prayer establishment and he (the Prophet) led us in Isha prayer. Then the Messenger of Allah "Allah's blessing and peace be upon him" went

رَسُولُ اللَّهِ ﷺ: «إِذَا نَسِيتَ الصَّلاَةَ فَصَلِّ إِذَا ذَكَرْتَ فإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَقِمِ الصَّلاَةَ لِذِكْرِي﴾». قَالَ عَبْدُ الأَعْلَى: حَدَّثَنَا بِهِ يَعْلَى مُخْتَصراً.

616 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى قَالَ: ﴿أَقِمِ الصَّلاَةَ لِذِكْرِي﴾».

617 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَقِمِ الصَّلاَةَ لِلذِّكْرَى﴾» قُلْتُ لِلزُّهْرِيِّ هٰكَذَا قَرَأَهَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

(55) ـ بابٌ كيف يَقْضِي الفَائِتَ مِنَ الصَّلاة

618 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِيهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَسْرَيْنَا لَيْلَةً فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ نَزَلَ رَسُولُ اللَّهِ ﷺ فَنَامَ وَنَامَ النَّاسُ فَلَمْ نَسْتَيْقِظْ إِلاَّ بِالشَّمْسِ قَدْ طَلَعَتْ عَلَيْنَا فَأَمَرَ رَسُولُ اللَّهِ ﷺ الْمُؤَذِّنَ فَأَذَّنَ ثُمَّ صَلَّى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِالنَّاسِ، ثُمَّ حَدَّثَنَا بِمَا هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ».

619 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَحُبِسْنَا عَنْ صَلاَةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَٱشْتَدَّ ذٰلِكَ عَلَيَّ فَقُلْتُ فِي نَفْسِي نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلاَلاً فَأَقَامَ فَصَلَّى بِنَا الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعِشَاءَ ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى

round us and said: "There is no pact celebrating Allah on the surface of the earth other than you."

620- It is narrated on the authority of Abu Hurairah that he said: We spent the night with the Messenger of Allah "Allah's blessing and peace be upon him" (at a certain place while being on journey) and we did not get up until the sun rose. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you take hold of the head of his riding mount (and walk far from that place), for Satan has attended with us in that station." We did accordingly. He then asked for water to offer ablution. He then offered a two-rak'ah prayer. Then the prayer was established and he led the Morning prayer.

621- It is narrated on the authority of Nafi' Ibn Jubair from his father that once the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who should keep on guard (of the time) this night, so that we would not sleep and leave offering Morning prayer?" Bilal said: "I would do." He faced the rising point of the sun, but (a veil) was drawn over their ears, until the heat of the sun awakened them. they got up and he (the Prophet) ordered them to perform ablution. Bilal then pronounced Adhan, and he (the Prophet) offered the two rak'ahs (before Fajr) and they also offered two rak'ahs before Fajr. Then they offered Fajr prayer.

622- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went on proceeding during the first portion of the night, and when it was the last portion of the night he (stopped and) spent the night at a certain place. (He slept and his companions also slept and) he did not get up until the sun or some of it rose. He did not offer prayer until the sun was high thereupon he led the prayer.

الأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

620 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَرَّسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هٰذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ»** قَالَ: فَفَعَلْنَا فَدَعَا بِالْمَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى سَجْدَتَيْنِ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ.

621 ـ أَخْبَرَنَا أَبُو عَاصِمٍ خَشِيشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي سَفَرٍ لَهُ: **«مَنْ يَكْلَؤُنَا اللَّيْلَةَ لَا نَرْقُدَ عَنْ صَلَاةِ الصُّبْحِ؟»**. قَالَ بِلَالٌ: أَنَا فَاسْتَقْبَلَ مَطْلَعَ الشَّمْسِ فَضُرِبَ عَلَى آذَانِهِمْ حَتَّى أَيْقَظَهُمْ حَرُّ الشَّمْسِ فَقَامُوا فَقَالَ: **«تَوَضَّؤُوا»** ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّ رَكْعَتَيْنِ وَصَلَّوْا رَكْعَتَيِ الْفَجْرِ ثُمَّ صَلُّوا الْفَجْرَ.

622 ـ أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَدْلَجَ رَسُولُ اللَّهِ ﷺ ثُمَّ عَرَّسَ فَلَمْ يَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ أَوْ بَعْضُهَا فَلَمْ يُصَلِّ حَتَّى ارْتَفَعَتِ الشَّمْسُ فَصَلَّى وَهِيَ صَلَاةُ الْوُسْطَى».

(7) THE BOOK OF ADHAN

[1] The Commencements Of Adhan

623- It is narrated on the authority of Abdullah Ibn Umar that he said: When the Muslims came to Medina, they used to gather upon their guessing of the due time of the prayer, and there was still none to call for it. One day they discussed the matter, and one of them said: "Take a bell like that of the Christians." Another said: "No, let it be a horn like that of the Jews." Umar said: "Should you not send somebody to call for the prayer?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand and call for the prayer!"

[2] Uttering The Wording Of Adhan Twice

624- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to utter the wording of Adhan twice, and that of Iqamah once.

625- It is narrated on the authority of Ibn Umar that he said: The (wording of) Adhan during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" used to be uttered twice for each (statement) and the (wording of) Iqamah once, except that you say (in Iqamah in addition): "The prayer has been established! The prayer has been established!"

[3] Lowering The Voice In Repeating The Testimony During Adhan

626- It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer) letter by letter. Ibrahim said: It is like this Adhan of ours. I asked him to repeat it to me and he said: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then he said in a low tone just to make those around him hear: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah."

[4] The Number Of Statements Of Which Adhan Consists

627- It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adhan (Call for prayer) is of nineteen statements;

(7) ـ كِتَابُ الأَذَانِ

(1) ـ بَدْءُ الأَذَانِ

623 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ قَالاَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ فَتَكَلَّمُوا يَوْماً فِي ذٰلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصَارَى وَقَالَ بَعْضُهُمْ: بَلْ قَرْناً مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ».

(2) ـ تَثْنِيَةُ الأَذَانِ

624 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلالاً أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ».

625 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ عَنْ أَبِي الْمُثَنَّى عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ الأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى وَالإِقَامَةُ مَرَّةً مَرَّةً إِلاَّ أَنَّكَ تَقُولُ: قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ».

(3) ـ خَفْضُ الصَّوْتِ فِي التَّرْجِيعِ فِي الأَذَانِ

626 ـ أَخْبَرَنَا بِشْرُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ قَالَ: حَدَّثَنِي أَبِي عَبْدُ الْعَزِيزِ وَجَدِّي عَبْدُ الْمَلِكِ عَنْ أَبِي مَحْذُورَةَ: «أَنَّ النَّبِيَّ ﷺ أَقْعَدَهُ فَأَلْقَى عَلَيْهِ الأَذَانَ حَرْفاً حَرْفاً. قَالَ إِبْرَاهِيمُ: هُوَ مِثْلُ أَذَانِنَا هٰذَا قُلْتُ لَهُ: أَعِدْ عَلَيَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ مَرَّتَيْنِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ مَرَّتَيْنِ ثُمَّ قَالَ بِصَوْتٍ دُونَ ذٰلِكَ الصَّوْتِ يُسْمِعُ مَنْ حَوْلَهُ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ مَرَّتَيْنِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ مَرَّتَيْنِ حَيَّ عَلَى الصَّلاَةِ مَرَّتَيْنِ حَيَّ عَلَى الْفَلاَحِ مَرَّتَيْنِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلٰهَ إِلاَّ اللَّهُ».

(4) ـ كَمِ الأَذَانُ مِنْ كَلِمَةٍ

627 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ عَامِرِ بْنِ عَبْدِ الْوَاحِدِ: حَدَّثَنَا مَكْحُولٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ عَنْ أَبِي مَحْذُورَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الأَذَانُ تِسْعَ عَشْرَةَ كَلِمَةً وَالإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً».

and the Iqamah (pronouncement of prayer establishment) is of seventeen statements." Abu Mahdhurah counted them as nineteen statements for Adhan and seventeen for Iqamah.

[5] The Way Of Uttering Adhan

628- It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer). It goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then he should repeat: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah."

629- It is narrated on the authority of Abdullah Ibn Muhairiz who was an orphan under the guardianship of Abu Mahdhurah that he asked him when he prepared him to set out to Sham: "O Uncle! I'm going to travel to Sham, and I fear the people there might ask me about your way of Adhan." He said: "Yes. I set out with a group of my companions on the way of Hunain through which the Messenger of Allah "Allah's blessing and peace be upon him" was returning from Hunain. the Messenger of Allah "Allah's blessing and peace be upon him" met us on the way, and his Mu'adhdhin announced the call for the prayer while he was with the Messenger of Allah "Allah's blessing and peace be upon him". We heard the voice of this Mu'adhdhin, of which we disapproved, and we went on sending our voices loud, in imitation of his voice mockingly. When the Messenger of Allah "Allah's blessing and peace be upon him" heard our voices, he sent someone to bring us, and when we stood before him he said to us: "Who among you whose loud voice I heard?" the people hinted to me, and they were true. He let them off and kept me standing. He asked me to get up and announce the call for the prayer. I got up, and the Messenger of Allah "Allah's blessing and peace be upon him" dictated to me the (wording of) Adhan as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to repeat that raising my voice: "I testify that

ثُمَّ عَدَّهَا أَبُو مَحْذُورَةَ تِسْعَ عَشْرَةَ كَلِمَةً وَسَبْعَ عَشْرَةَ.

(5) ـ كَيْفَ الأَذَانُ

628 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ الأَحْوَلِ عَنْ مَكْحُولٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ عَنْ أَبِي مَحْذُورَةَ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الأَذَانَ فَقَالَ: **«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ»** ثُمَّ يَعُودُ فَيَقُولُ: **«أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ حَيَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ»**.

629 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ أَخْبَرَهُ وَكَانَ يَتِيماً فِي حِجْرِ أَبِي مَحْذُورَةَ حَتَّى جَهَّزَهُ إِلَى الشَّامِ قَالَ: قُلْتُ لأَبِي مَحْذُورَةَ: إِنِّي خَارِجٌ إِلَى الشَّامِ وَأَخْشَى أَنْ أُسْأَلَ عَنْ تَأْذِينِكَ فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ لَهُ: «خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ طَرِيقِ حُنَيْنٍ مَقْفَلَ رَسُولِ اللَّهِ ﷺ مِنْ حُنَيْنٍ فَلَقِيَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالصَّلاَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ فَظَلِلْنَا نَحْكِيهِ وَنَهْزَأُ بِهِ فَسَمِعَ رَسُولُ اللَّهِ ﷺ الصَّوْتَ فَأَرْسَلَ إِلَيْنَا حَتَّى وَقَفْنَا بَيْنَ يَدَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟»** فَأَشَارَ الْقَوْمُ إِلَيَّ وَصَدَقُوا فَأَرْسَلَهُمْ كُلَّهُمْ وَحَبَسَنِي فَقَالَ: **«قُمْ فَأَذِّنْ بِالصَّلاَةِ»**. فَقُمْتُ فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ قَالَ: **«قُلِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ»** ثُمَّ قَالَ: **«ارْجِعْ فَامْدُدْ صَوْتَكَ»**

there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah." When I finished, he invited me and gave me a parcel containing something of silver. I said: "O Messenger of Allah! Give an order that I should announce the calls for prayer in Mecca." He said: "I order that you should do so." Then, I came to Itab Ibn Usaid, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him" in charge of the affairs of the people in Mecca, and I undertook the task of announcing the calls for prayers there.

[6] Pronouncing Adhan On Journey

630- It is narrated on the authority of Abu Mahdhurah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" (and his companions) left Hunain, I set out as the tenth of ten persons from amongst the inhabitants of Mecca in pursuit of them. we heard them calling for prayer, and we got up and uttered the wording of Adhan in imitation of their voices, by way of mocking at them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I heard among those a man of sweet voice uttering the wording of Adhan." He sent somebody to invite us, and he made us utter the wording of Adhan, and I was the last of them. when I uttered the wording of Adhan he said to me: "Come here!" he made me sit in front of him. He passed his hand on my forelock and invoked blessing upon me thrice. He said to me: "Go and pronounce the Adhan (call for prayer) at the Sacred House." I asked: "How should I do O Messenger of Allah?" he taught (the wording of Adhan) to me in the same way as you do now: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Prayer is much better than sleep! (in the Adhan for Morning prayer)." On the other hand, he taught me the wording of Iqamah (call for prayer establishment) which should be repeated twice as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer!

ثُمَّ قَالَ: «**قُلْ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ حَيَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ**». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ فَقُلْتُ يَا رَسُولَ اللَّهِ: مُرْنِي بِالتَّأْذِينِ بِمَكَّةَ فَقَالَ: «**قَدْ أَمَرْتُكَ بِهِ**». فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ فَأَذَّنْتُ مَعَهُ بِالصَّلاَةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

(6) ـ الأَذَانُ فِي السَّفَرِ

630 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ عَنْ عُثْمَانَ بْنِ السَّائِبِ قَالَ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ عَنْ أَبِي مَحْذُورَةَ قَالَ: «لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ حُنَيْنٍ خَرَجْتُ عَاشِرَ عَشْرَةٍ مِنْ أَهْلِ مَكَّةَ نَطْلُبُهُمْ فَسَمِعْنَاهُمْ يُؤَذِّنُونَ بِالصَّلاَةِ فَقُمْنَا نُؤَذِّنُ نَسْتَهْزِىءُ بِهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: قَدْ سَمِعْتُ فِي هٰؤُلاَءِ تَأْذِينَ إِنْسَانٍ حَسَنِ الصَّوْتِ فَأَرْسَلَ إِلَيْنَا فَأَذَّنَا رَجُلٌ رَجُلٌ وَكُنْتُ آخِرَهُمْ فَقَالَ حِينَ أَذَّنْتُ: «**تَعَالَ**». فَأَجْلَسَنِي بَيْنَ يَدَيْهِ فَمَسَحَ عَلَى نَاصِيَتِي وَبَرَّكَ عَلَيَّ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ: «**اذْهَبْ فَأَذِّنْ عِنْدَ الْبَيْتِ الْحَرَامِ**». قُلْتُ: كَيْفَ يَا رَسُولَ اللَّهِ؟ فَعَلَّمَنِي كَمَا تُؤَذِّنُونَ الآنَ بِهَا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ فِي الأُولَى مِنَ الصُّبْحِ قَالَ: وَعَلَّمَنِي الإِقَامَةَ مَرَّتَيْنِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ

Come to prayer! Come to prosperity! Come to prosperity! The prayer has been established! The prayer has been established! Allah is Greater! Allah is Greater! There is no god but Allah!"

[7] The Adhan Of Two Persons On Journey

631- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a paternal cousin of mine (or a companion of mine according to another narration), thereupon he said to us: "When you are on journey, let one of you pronounce Adhan (call for prayer) and Iqamah (prayer establishment) and let the older of you lead the prayer."

[8] One's Call For Prayer Is Sufficient For Another On Residence

632- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: We came to The Prophet "Allah's blessing and peace be upon him" and we were young men, almost equal in age. We stayed with him for twenty nights. The Prophet "Allah's blessing and peace be upon him" was kind and merciful to us. When he realized our longing for our families, he asked us about those whom we left behind, and we told him. On that he said to us: "Go back and stay with your families to teach them the religion, and order them that 'when the time of the prayer is due, let one of you pronounce the call (Adhan) for prayer, and let the oldest one amongst you lead the prayer'."

633- It is narrated on the authority of Ayyub from Abu Qilabah from Amr Ibn Salamah that Abu Qilabah said to me: He (Amr Ibn Salamah) is still alive: should you not meet him?" I met him and when I asked him he told me: When it was the day of the conquest (of Mecca), every people initiated to embrace Islam. My father went to announce the conversion of the inhabitants of our village into Islam. When he returned we received him and he said: "By Allah, I've come to you from the Messenger of Allah "Allah's blessing and peace be upon him" and he is really so. He said: "Offer such and such prayer at such and such time, such and such prayer at such and such time; and when the time of the prayer is due, let one of you pronounce Adhan, and let the oldest among you lead the prayer.""

[9] When One Mosque Has Two Mu'adhdhins

634- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night: so, keep eating and drinking until Ibn Umm Maktum pronounces the call (for prayer)."

حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ» قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ هٰذَا الْخَبَرَ كُلَّهُ عَنْ أَبِيهِ وَعَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّهُمَا سَمِعَا ذٰلِكَ مِنْ أَبِي مَحْذُورَةَ.

(7) ـ أَذَانُ الْمُنْفَرِدِينَ فِي السَّفَرِ

631 ـ أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَابْنُ عَمٍّ لِي وَقَالَ مَرَّةً أُخْرَى: أَنَا وَصَاحِبٌ لِي فَقَالَ: **«إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا»**.

(8) ـ اجْتِزَاءُ الْمَرْءِ بِأَذَانِ غَيْرِه فِي الْحَضَرِ

632 ـ أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَفِيقاً فَظَنَّ أَنَّا قَدِ اشْتَقْنَا إِلَى أَهْلِنَا فَسَأَلَنَا عَمَّنْ تَرَكْنَاهُ مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ: **«ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا عِنْدَهُمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ إِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ»**.

633 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ عَمْرِو بْنِ سَلِمَةَ فَقَالَ لِي أَبُو قِلاَبَةَ: هُوَ حَيٌّ أَفَلاَ تَلْقَاهُ؟ قَالَ أَيُّوبُ: فَلَقِيتُهُ فَسَأَلْتُهُ فَقَالَ: لَمَّا كَانَ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلاَمِهِمْ فَذَهَبَ أَبِي بِإِسْلاَمِ أَهْلِ جِوَانِنَا فَلَمَّا قَدِمَ اسْتَقْبَلْنَاهُ فَقَالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ حَقّاً فَقَالَ: **«صَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا وَصَلاَةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً»**.

(9) ـ الْمُؤَذِّنَانِ لِلْمَسْجِدِ الْوَاحِدِ

634 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ»**.

635- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night: so, keep eating and drinking until you hear the call of Ibn Umm Maktum (for prayer)."

[10] Could Both Pronounce Adhan Together Or Each Solely?

636- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Bilal pronounces Adhan, keep eating and drinking until Ibn Umm Maktum pronounces Adhan." She further said: There was no interval between them more than what is just enough for the descent of this (Bilal from the pulpit) and the ascent of that (Ibn Umm Maktum on the pulpit).

637- It is narrated on the authority of Khubaib Ibn Abd Ar-Rahman from his paternal aunt Unaisah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Ibn Umm Maktum pronounces Adhan, keep eating and drinking; and when Bilal pronounces Adhan, stop from eating and drinking."

[11] Pronouncing Adhan But Not At The Due Time Of The Prayer

638- It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus and thus, (and he raised his hand) till it is like this" (and he dispersed his fingers).

[12] The Due Time Of Pronouncing Adhan For Morning Prayer

639- It is narrated on the authority of Anas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the due time of Morning prayer, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Adhan for Morning prayer just when dawn broke. When it was the next morning, he delayed offering Morning prayer until it was clear daylight, thereupon he ordered him (Bilal) to pronounce Iqamah (the prayer establishment) and he (the Prophet) led the prayer. Then he said: "This (period which lies between both extremes of offering prayer yesterday and today) is the time of (offering Morning) prayer."

[13] How Should A Mu'adhdhin Do In His Adhan?

640- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to The Messenger of Allah "Allah's blessing and

635 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ٱبْنِ أُمِّ مَكْتُومٍ»**.

(10) ـ هل يُؤَذِّنَانِ جميعاً أو فرادى؟

636 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ عُبَيْدِ اللَّهِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَذَّنَ بِلاَلٌ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ٱبْنُ أُمِّ مَكْتُومٍ»** قَالَتْ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَصْعَدَ هَذَا.

637 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ هُشَيْمٍ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَمَّتِهِ أُنَيْسَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَذَّنَ ٱبْنُ أُمِّ مَكْتُومٍ فَكُلُوا وَاشْرَبُوا وَإِذَا أَذَّنَ بِلاَلٌ فَلاَ تَأْكُلُوا وَلاَ تَشْرَبُوا»**.

(11) ـ الأَذَانُ في غير وَقْتِ الصَّلاة

638 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عُثْمَانَ عَنِ ٱبْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَلِيَرْجِعَ قَائِمَكُمْ وَلَيْسَ أَنْ يَقُولَ هٰكَذَا»** يَعْنِي فِي الصُّبْحِ.

(12) ـ وَقْتُ أَذَانِ الصُّبْحِ

639 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ وَقْتِ الصُّبْحِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلاَلاً فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ فَلَمَّا كَانَ مِنَ الْغَدِ أَخَّرَ الْفَجْرَ حَتَّى أَسْفَرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى ثُمَّ قَالَ: **«هٰذَا وَقْتُ الصَّلاَةِ»**.

(13) ـ كَيْفَ يَصْنَعُ الْمُؤَذِّنُ في أَذَانِهِ

640 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَخَرَجَ بِلاَلٌ فَأَذَّنَ فَجَعَلَ يَقُولُ

peace be upon him" thereupon Bilal came out and pronounced Adhan, and went on saying as such in his Adhan, i.e. turning rightwards and leftwards.

[14] Raising The Voice With Adhan

641- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Abd Ar-Rahman Ibn Sa'sa'ah Al-Ansari from his father That Abu Sa'id Al-Khudri said to him: "I see you are fond of sheep and the desert, so when you want to pronounce Adhan, raise your voice with it. That is because whoever hears the Mu'adhdhin whether a human being, a Jinn, or anything else, will bear witness in favour of him on the Day of Judgement." Abu Sa'id added: "I have heard this from The Messenger of Allah "Allah's blessing and peace be upon him"."

642- It is narrated on the authority of Abu Hurairah that he heard the following narration direct from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him": "The Mu'adhdhin (has his sins and mistakes) forgiven for him as much as his voice covers, and everything, be it wet (living) or solid bears witness in his favour."

643- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His angels invoke blessing and prayer upon (such of praying people as of) the first row. Furthermore, The Mu'adhdhin (has his sins and mistakes) forgiven for him as much as his voice covers, and everything that hears him, be it wet (living) or solid, bears witness to him, and he has the like of the reward of such as pray with him."

[15] Saying "Prayer Is Better Than Sleep) In The Call For Fajr

644- It is narrated on the authority of Abu Mahdhurah that he said: I pronounced Adhan for The Messenger of Allah "Allah's blessing and peace be upon him", and I said in the Call for Fajr prayer: "Come to prosperity! Prayer is better than sleep! Prayer is better than sleep! Allah is Greater! Allah is Greater! There is no god but Allah."

645- The same is narrated on the authority of Sufyan through the same chain of transmission.

[16] The Concluding Portion Of Adhan

646- It is narrated on the authority of Bilal that he said: The concluding portion of Adhan goes as follows: "Allah is Greater! Allah is Greater! There is no god but Allah."

فِي أَذَانِهِ هٰكَذَا يَنْحَرِفُ يَمِيناً وَشِمَالاً .

(14) ـ رَفْعُ الصَّوْتِ بالأَذَانِ

641 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ٱبْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيُّ الْمَازِنِيُّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: «**إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلاَةِ فَارْفَعْ صَوْتَكَ فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَيْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ**» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ .

642 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالاَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي يَحْيَى عَنْ أَبِي هُرَيْرَةَ سَمِعَهُ مِنْ فَمِ رَسُولِ اللَّهِ ﷺ يَقُولُ: «**الْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ**».

643 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُقَدَّمِ وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ**».

(15) ـ التَّثْوِيبُ فِي أَذَانِ الفَجْرِ

644 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ سُفْيَانَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي سَلْمَانَ عَنْ أَبِي مَحْذُورَةَ قَالَ: كُنْتُ أُؤَذِّنُ لِرَسُولِ اللَّهِ ﷺ وَكُنْتُ أَقُولُ فِي أَذَانِ الْفَجْرِ الأَوَّلِ حَيَّ عَلَى الْفَلاَحِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ ٱللَّهُ أَكْبَرُ ٱللَّهُ أَكْبَرُ لاَ إِلٰهَ إِلاَّ اللَّهُ.

645 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ قَالاَ: حَدَّثَنَا سُفْيَانُ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَيْسَ بِأَبِي جَعْفَرٍ الْفَرَّاءِ.

(16) ـ آخِرُ الأَذَانِ

646 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ بِلاَلٍ قَالَ: «آخِرُ الأَذَانِ ٱللَّهُ أَكْبَرُ ٱللَّهُ أَكْبَرُ لاَ إِلٰهَ إِلاَّ ٱللَّهُ».

647- It is narrated on the authority of Al-Aswad that he said: The concluding portion of the Adhan which Bilal used to pronounce was: "Allah is Greater! Allah is Greater! There is no god but Allah."

648- A Hadith like that is narrated on the authority of Al-Aswad.

649- It is narrated on the authority of Abu Mahdhurah that he said: The concluding portion of Adhan is: "There is no god but Allah."

[17] The Call To Leave Prayer In Congregation When It Is Rainy

650- It is narrated on the authority of Amr Ibn Aws from a man belonging to Thaqif that he heard the caller (Mu'adhdhin) of The Messenger of Allah "Allah's blessing and peace be upon him" calling on a rainy night while they were on journey: "Come to prayer! Come to prosperity! Pray in your dwelling places!"

651- It is narrated on the authority of Nafi' that once Ibn Umar announced the call for prayer on a cold, windy night. He said: "Pray in your dwelling places!" He further said: Whenever it was a cold, rainy night, The Messenger of Allah "Allah's blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your dwelling places!"

[18] The Adhan For Such As Combines Two Prayers Together At The Due Time Of The First Of Them

652- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on until he reached Arafah and found that his tent had been pitched up for him at Namirah, and he descended. When the sun declined, he ordered that his (she-camel known as) Qaswa' should be saddled for him, (and he rode and proceeded on) until he reached the bottom of the valley, he addressed the people (with his sermon) and then Bilal pronounced Adhan, and he pronounced Iqamah and he (the Prophet) led Zhuhr prayer, and Bilal pronounced Iqamah once again, and he (the Prophet) led Asr prayer, and he offered no prayer between them.

[19] The Adhan For Such As Combines Two Prayers Together After The Due Time Of The First Of Them Is Over

653- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" poured down from Arafat until he reached Muzdalifah, where he offered both Maghrib and Isha prayers with a single Adhan and two prayer establishments (Iqamah), and he offered no prayer between them.

647 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ قَالَ: «كَانَ آخِرُ أَذَانِ بِلاَلٍ ٱللَّهُ أَكْبَرُ ٱللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ ٱللَّهُ».

648 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أخبرنا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ، مِثْلَ ذٰلِكَ.

649 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: حَدَّثَنِي الأَسْوَدُ بْنُ يَزِيدَ عَنْ أَبِي مَحْذُورَةَ: «أَنَّ آخِرَ الأَذَانِ لاَ إِلَهَ إِلاَّ اللَّهُ».

(17) ـ الأَذَانُ فِي التَّخَلُّفِ عن شُهُودِ الجَمَاعة فِي اللَّيْلَةِ المَطِيرَةِ

650 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ يَقُولُ: أَنْبَأَنَا رَجُلٌ مِنْ ثَقِيفٍ: «أَنَّهُ سَمِعَ مُنَادِيَ النَّبِيِّ ﷺ يَعْنِي فِي لَيْلَةٍ مَطِيرَةٍ فِي السَّفَرِ يَقُولُ: حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ صَلُّوا فِي رِحَالِكُمْ».

651 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ: أَنَّ ٱبْنَ عُمَرَ أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ: أَلاَ صَلُّوا فِي الرِّحَالِ فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ: «**أَلاَ صَلُّوا فِي الرِّحَالِ**».

(18) ـ الأَذانُ لِمَنْ يَجْمَعُ بين الصَّلاتين في وقت الأُولَى منهما

652 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ: «أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: سَارَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِّلَتْ لَهُ حَتَّى إِذَا ٱنْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ ثُمَّ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً».

(19) ـ الأذانُ لمن جَمَعَ بين الصَّلاتين بعد ذَهَابِ وقت الأُولَى منهما

653 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «دَفَعَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَهَى إِلَى الْمُزْدَلِفَةِ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَإِقَامَتَيْنِ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً».

654- It is narrated on the authority of Sa'id Ibn Jubair that he said: We were with Ibn Umar at Muzdalifah when he pronounced Adhan and then established prayer and led the Maghrib prayer after which he said: "Come to prayer!" he led us in two-rak'ah prayer for Isha, thereupon I asked him: "What is this prayer (which you've offered)?" he said: "As such I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in the same place."

[20] Pronouncing Iqamah For Such As Combines Two Prayers

655- It is narrated on the authority of Sa'id Ibn Jubair that he offered both Maghrib and Isha prayers at Muzdalifah with a single Iqamah. He told that Ibn Umar did the same, and Ibn Umar told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

656- It is narrated on the authority of Sa'id Ibn Jubair from Ibn Umar that he offered (both Maghrib and Isha) prayers with the Messenger of Allah "Allah's blessing and peace be upon him" at Muzdalifah with a single Iqamah.

657- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" combined both (Maghrib and Isha prayers) at Muzdalifah: he prayed each with an independent Iqamah, but he offered no voluntary prayers before or after each one of them.

[21] Pronouncing Adhan For The Missing Prayers

658- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that he said: On the day of the Trench, the pagans occupied us from offering Zhuhr prayer until the sun set, and that was before Allah Almighty revealed what he revealed (concerning the prayer at the time of fear) during fighting. Allah Almighty revealed: "and enough is Allah for the Believers in their fight." (Al-Ahzab 25) the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Iqamah for Zhuhr, and he (the Prophet) led Zhuhr prayer in the same way as he used to do at its due time. Then Bilal pronounced Iqamah for Asr and he (the Prophet) led Asr prayer in the same way as he used to do at its due time. Then he (Bilal) pronounced Adhan for Maghrib prayer (and then pronounced Iqamah) and he (the Prophet) led Maghrib prayer in the same way as he used to do at its due time.

654 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كُنَّا مَعَهُ بِجَمْعٍ فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثُمَّ قَالَ: الصَّلاَةَ فَصَلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ فَقُلْتُ: مَا هٰذِهِ الصَّلاَةُ؟ قَالَ: هٰكَذَا صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي هٰذَا الْمَكَانِ».

(20) ـ الإِقَامَةُ لِمَنْ جَمَعَ بين الصَّلاتين

655 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةُ بْنُ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: «أَنَّهُ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ ثُمَّ حَدَّثَ عَنِ ٱبْنِ عُمَرَ أَنَّهُ صَنَعَ مِثْلَ ذٰلِكَ وَحَدَّثَ ٱبْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذٰلِكَ».

656 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عُمَرَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ».

657 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَهُمَا بِالْمُزْدَلِفَةِ صَلَّى كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ وَلَمْ يَتَطَوَّعْ قَبْلَ وَاحِدَةٍ مِنْهُمَا وَلاَ بَعْدُ».

(21) ـ الأَذَانُ للفَائِتِ من الصَّلَوَاتِ

658 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ قَالَ: «شَغَلَنَا الْمُشْرِكُونَ يَوْمَ الْخَنْدَقِ عَنْ صَلاَةِ الظُّهْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَذٰلِكَ قَبْلَ أَنْ يَنْزِلَ فِي الْقِتَالِ مَا نَزَلَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَكَفَى ٱللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلاَلاً فَأَقَامَ لِصَلاَةِ الظُّهْرِ فَصَلاَّهَا كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا ثُمَّ أَقَامَ لِلْعَصْرِ فَصَلاَّهَا كَمَا كَانَ يُصَلِّيهَا فِي وَقْتِهَا ثُمَّ أَذَّنَ لِلْمَغْرِبِ فَصَلاَّهَا كَمَا كَانَ يُصَلِّيهَا فِي وَقْتِهَا».

[22] It Is Sufficient To Pronounce A Single Adhan For All With An Independent Iqamah For Each

659- It is narrated on the authority of Abdullah that he said: On the day of the Trench, the pagans occupied the Messenger of Allah "Allah's blessing and peace be upon him" (and the Muslims) from offering four prayers. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Adhan, and then he established the prayer and he (the Prophet) led Zhuhr prayer. Then he (Bilal) established the prayer and he (the Prophet) led Asr prayer. Then he (Bilal) established the prayer and he (the Prophet) led Maghrib prayer. Then he (Bilal) established the prayer and he (the Prophet) led Isha prayer.

[23] It Is Sufficient To Pronounce An Independent Iqamah For Each Combined Prayer

660- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We were in a certain holy battle with the Messenger of Allah "Allah's blessing and peace be upon him" when we were detained from offering Zhuhr, Asr, Maghrib and Isha prayers. When the pagans turned away, the Messenger of Allah "Allah's blessing and peace be upon him" ordered a caller and he pronounced Iqamah for Zhuhr and we offered prayer. Then he (the caller) pronounced Iqamah for Asr and we offered prayer. Then he (the caller) pronounced Iqamah for Maghrib and we offered prayer. Then he (the caller) pronounced Iqamah for Isha and we offered prayer. Then the Messenger of Allah "Allah's blessing and peace be upon him" went round us and said: "There is no pact celebrating Allah on the surface of the earth except for you."

[24] What About Pronouncing Iqamah For Such As Forgets A Rak'ah From The Prayer?

661- It is narrated on the authority of Mu'awiyah Ibn Hudaij that once, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation (and turned away) and there remained a rak'ah out of the prayer. A man caught up with him and said: "You've forgotten a rak'ah from the prayer." the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and ordered Bilal to pronounce prayer establishment and he led the rak'ah. I told the people about that, and they asked me: "Do you know that man (who notified the Prophet of the forgotten rak'ah)?" I said: "No, unless I see his face." He happened to have come upon me and I said: "This is the man!" they said to me: "This is Talhah Ibn Ubaidullah."

(22) ـ الاجْتِزَاءُ لذلك كُلِّهِ بأذَانٍ واحدٍ والإقامةُ لكُلِّ واحدةٍ مِنْهَا

659 ـ أَخْبَرَنَا هَنَّادٌ عَنْ هُشَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: «إِنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ فَأَمَرَ بِلاَلاً فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ».

(23) ـ الاكْتِفَاءُ بالإقامة لكل صَلاةٍ

660 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا هِشَامٌ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُمْ عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةٍ فَحَبَسَنَا الْمُشْرِكُونَ عَنْ صَلاَةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَلَمَّا انْصَرَفَ الْمُشْرِكُونَ أَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِياً فَأَقَامَ لِصَلاَةِ الظُّهْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلاَةِ الْعَصْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلاَةِ الْمَغْرِبِ فَصَلَّيْنَا، وَأَقَامَ لِصَلاَةِ الْعِشَاءِ فَصَلَّيْنَا، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «**مَا عَلَى الأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ**».

(24) ـ الإقامةُ لمن نَسِيَ ركعةً من صَلاةٍ

661 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُوَيْدَ بْنَ قَيْسٍ حَدَّثَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْماً فَسَلَّمَ وَقَدْ بَقِيَتْ مِنَ الصَّلاَةِ رَكْعَةٌ فَأَدْرَكَهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلاَةِ رَكْعَةً فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ فَصَلَّى لِلنَّاسِ رَكْعَةً فَأَخْبَرْتُ بِذَلِكَ النَّاسَ فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لاَ إِلاَّ أَنْ أَرَاهُ فَمَرَّ بِي فَقُلْتُ: هَذَا هُوَ قَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ».

[25] The Shepherd's Adhan

662- It is narrated on the authority of Abdullah Ibn Rubaiyyi'ah that he was with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he heard the voice of a man pronouncing Adhan, and he repeated the same wording (of Adhan). Then he said: "This man might be either a shepherd of sheep or absent from his family." They investigated and behold! he was a shepherd of sheep.

[26] What About Adhan For Such As Prays Alone?

663- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Allah) Your Lord wonders (i.e. is pleased with, and gives reward to) a shepherd of sheep at a high place of a mountain top, who pronounces Adhan for prayer and then prays alone: Allah Almighty says: Look at this servant of Mine: He pronounces Adhan and establishes the prayer (and offers prayer) for fear of Me: I've forgiven for My servant, and admitted him to the Garden."

[27] What About Iqamah For Such As Prays Alone?

664- It is narrated on the authority of Rifa'ah Ibn Rafi' that while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in the row of the praying people...and the narration in full will be mentioned later.

[28] The Way Of Pronouncing Iqamah

665- It is narrated on the authority of Abu Al-Muthanna, the Mu'adhdhin of the Mosque of Gathering, that he said: I asked Ibn Umar about Adhan, and he said: The (wording of) Adhan during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" used to be uttered twice for each (statement), and the (wording of) Iqamah once, except that you say (in Iqamah in addition): "The prayer has been established! The prayer has been established!" once we heard (the statement) "The prayer has been established" we soon would perform ablution and come out to offer prayer.

[29] Everyone Pronounces Iqamah For Himself

666- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to both me and a companion of mine: "When the time of prayer is due, let anyone of you pronounce Adhan and Iqamah, and let one of you lead the prayer."

(25) ـ أَذَانُ الرَّاعِي

662 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ رُبَيِّعَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَسَمِعَ صَوْتَ رَجُلٍ يُؤَذِّنُ فَقَالَ مِثْلَ قَوْلِهِ ثُمَّ قَالَ: «إِنَّ هٰذَا لَرَاعِي غَنَمٍ أَوْ عَازِبٌ عَنْ أَهْلِهِ». فَنَظَرُوا فَإِذَا هُوَ رَاعِي غَنَمٍ.

(26) ـ الأَذَانُ لمن يُصَلِّي وَحْدَهُ

663 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ الْمُعَافِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةِ الْجَبَلِ يُؤَذِّنُ بِالصَّلاَةِ وَيُصَلِّي فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هٰذَا يُؤَذِّنُ وَيُقِيمُ الصَّلاَةَ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ»**.

(27) ـ الإِقَامَةُ لمن يُصَلِّي وَحْدَهُ

664 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَا هُوَ جَالِسٌ فِي صَفِّ الصَّلاَةِ» الْحَدِيثَ.

(28) ـ كَيْفَ الإِقَامَةُ

665 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُؤَذِّنَ مَسْجِدِ الْعُرْيَانِ عَنْ أَبِي الْمُثَنَّى مُؤَذِّنِ مَسْجِدِ الْجَامِعِ قَالَ: «سَأَلْتُ ابْنَ عُمَرَ عَنِ الأَذَانِ فَقَالَ: كَانَ الأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى وَالإِقَامَةُ مَرَّةً مَرَّةً إِلاَّ أَنَّكَ إِذَا قُلْتَ: قَدْ قَامَتِ الصَّلاَةُ قَالَهَا مَرَّتَيْنِ فَإِذَا سَمِعْنَا قَدْ قَامَتِ الصَّلاَةُ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلاَةِ».

(29) ـ إِقَامَةُ كُلِّ واحِدٍ لنفسه

666 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ وَلِصَاحِبٍ لِي: **«إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لِيَؤُمَّكُمَا أَحَدُكُمَا»**.

[30] The Excellence Of Pronouncing Adhan

667- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqamah) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he prayed."

[31] Casting Lots For Pronouncing Adhan

668- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Zhuhr prayer (in the early moments of its due time) they would race for it (go early). If they knew the reward of (the Prayer of) Darkness (Isha) and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come to them as crawling."

[32] Taking Mu'adhdhin Who Accepts No Charge

669- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! appoint me as the leader and imam of my people." He said: "You are the leader and imam of your people: (be eager to) follow the weak among them, and take as Mu'adhdhin such as accepts no charge for pronouncing the Adhan."

[33] One Says The Like Of What The Mu'adhdhin Says

670- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the call for prayer, say the like of what the Mu'adhdhin says."

[34] The Reward Of That

671- It is narrated on the authority of Abu Hurairah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when Bilal stood and pronounced the call for prayer, and when he stopped, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

(30) ـ فَضْلُ التَّأْذِينِ

667 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ فإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الْمَرْءُ إِنْ يَدْرِي كَمْ صَلَّى»** .

(31) ـ الاسْتِهَامُ على التَّأْذين

668 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا عَلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً»**.

(32) ـ اتِّخَاذُ المُؤَذِّنِ الذي لا يَأْخُذُ على أذانه أَجْراً

669 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلاَءِ عَنْ مُطَرِّفٍ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ قَوْمِي فَقَالَ: **«أَنْتَ إِمَامُهُمْ وَاقْتَدِ بِأَضْعَفِهِمْ وَاتَّخِذْ مُؤَذِّناً لاَ يَأْخُذُ عَلَى أَذَانِهِ أَجْراً»**.

(33) ـ القَوْلُ مِثْلَ ما يَقُولُ المُؤَذِّنُ

670 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ»** .

(34) ـ ثَوَابُ ذلك

671 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ: أَنَّ عَلِيَّ بْنَ خَالِدٍ الزُّرَقِيَّ حَدَّثَهُ: أَنَّ النَّضْرَ بْنَ سُفْيَانَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَامَ بِلاَلٌ يُنَادِي فَلَمَّا

who says the like of that (which the Mu'adhdhin says) out of certainty (of faith in it) will enter the Garden."

[35] One Says The Like Of The Testification Of The Mu'adhdhin

672- It is narrated on the authority of Mujammi Ibn Yahya Al-Ansari that he said: I was sitting with Abu Umamah Ibn Sahl Ibn Hunaif when the Mu'adhdhin pronounced Adhan and said: "Allah is Greater; Allah is Greater", thereupon he (Abu Umamah) magnified Allah twice (according to the wording of Adhan). When the Mu'adhdhin said: "I bear testimony that there is no god but Allah", he repeated the same testimony twice (one after each). When the Mu'adhdhin said: "I bear testimony that Muhammad is the Messenger of Allah" he repeated the same testimony twice (one after each). Then he said: As such Mu'awiyah related to me from the Messenger of Allah "Allah's blessing and peace be upon him".

673- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the like of what the Mu'adhdhin had said when he heard him.

[36] What Is Said In Response To The Mu'adhdhin's Saying: "Come To Prayer! Come To Prosperity!"

674- It is narrated on the authority of Alqamah Ibn Waqqas that he said: I was sitting with Mu'awiyah when his Mu'adhdhin pronounced Adhan, and he repeated the same as the Mu'adhdhin said until when he said: "Come to prayer" he said: "There is neither might nor power but with Allah"; and when he said: "Come to prosperity" he said: "There is neither might nor power but with Allah". then, he said after that the like of what the Mu'adhdhin had said. Then he commented: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same.

[37] Invoking Allah's Prayer Upon The Prophet After Adhan

675- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's Prayer and Peace upon me. Indeed, he, who invoked for Allah's Prayer and Peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (to intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's servants would get, and I hope I would be that servant. He, who asked Allah to give me the access to intercession, then my intercession would be assured to him."

سَكَتَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ مِثْلَ هٰذَا يَقِيناً دَخَلَ الْجَنَّةَ».

(35) ـ القَوْلُ مثل ما يَتَشَهَّدُ المؤذِّنُ

672 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ، أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُجَمِّعِ بْنِ يَحْيَى الأَنْصَارِيِّ قَالَ: «كُنْتُ جَالِساً عِنْدَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَكَبَّرَ اثْنَتَيْنِ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ فَتَشَهَّدَ اثْنَتَيْنِ فَقَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَتَشَهَّدَ اثْنَتَيْنِ» ثُمَّ قَالَ: حَدَّثَنِي هٰكَذَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ.

673 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ حَدَّثَنَا جَرِيرٌ عَنْ مِسْعَرٍ عَنْ مُجَمِّعٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ وَسَمِعَ الْمُؤَذِّنَ فَقَالَ مِثْلَ مَا قَالَ».

(36) ـ القَوْلُ إذا قال المُؤَذِّنُ حَيَّ على الصَّلاة حَيَّ على الفَلاحِ

674 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى وَإِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالاَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى أَنَّ عِيسَى بْنَ عُمَرَ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: «إِنِّي عِنْدَ مُعَاوِيَةَ إِذْ أَذَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةُ كَمَا قَالَ الْمُؤَذِّنُ حَتَّى إِذَا قَالَ: حَيَّ عَلَى الصَّلاَةِ قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ فَلَمَّا قَالَ: حَيَّ عَلَى الْفَلاَحِ قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ وَقَالَ بَعْدَ ذٰلِكَ مَا قَالَ الْمُؤَذِّنُ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَ ذٰلِكَ».

(37) ـ الصَّلاةُ على النَّبِيِّ ﷺ بعد الأذانِ

675 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ أَنَّ كَعْبَ بْنَ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ جُبَيْرٍ مَوْلَى نَافِعِ بْنِ عَمْرٍو الْقُرَشِيِّ يُحَدِّثُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، وَصَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ عَشْراً ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ».**

[38] The Supplication On Hearing Adhan

676- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when he hears the Mu'adhdhin: "As to me, I bear witness that there is no god but Allah, the One and Only, with Whom there is no partner, and I bear witness that Muhammad is His servant and Messenger: I've accepted Allah as Lord, Muhammad as Messenger and Islam as religion", his sins will be forgiven for him."

677- It is narrated on the authority of Jabir Ibn Abdullah: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and celebrity, and resurrect him to the best and the highest Station that You promised him in Paradise", then my intercession will be assured to him on the Day of Judgement."

[39] Offering Prayer In The Interval Between Adhan And Iqamah

678- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is a prayer between every two Adhans! There is a prayer between every two Adhans! There is a prayer between every two Adhans (the call for prayer "Adhan" and the call for establishing the prayer "Iqamah") For the one who wants to pray."

679- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Mu'adhdhin pronounced Adhan, some from amongst the companions of Allah's Apostle "Allah's blessing and peace be upon him" would stand and rush as if in a race towards the pillars in order to pray until Allah's Apostle "Allah's blessing and peace be upon him" would come out (to lead the prayer) while being as such; and they used to pray before Maghrib, even though there is no long time between Adhan and Iqamah.

[40] The Severe Warning Of Coming Out Of The Mosque After Hearing Adhan (Without Praying)

680- It is narrated on the authority of Abu Ash-Sha'tha' that he said: I was sitting in the mosque in the company of Abu Hurairah when a man in the mosque walked (until he came out of the mosque) after the Mu'adhdhin had pronounced the call for prayer. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him"."

(38) ـ الدُّعَاءُ عند الأَذَانِ

676 ـ أَخْبَرَنَا قُتَيْبَةُ عَنِ اللَّيْثِ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبّاً وَبِمُحَمَّدٍ رَسُولاً وَبِالإِسْلاَمِ دِيناً غُفِرَ لَهُ ذَنْبُهُ**».

677 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ إِلاَّ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ**».

(39) ـ الصَّلاةُ بين الأَذَانِ والإِقَامَةِ

678 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ لِمَنْ شَاءَ**».

679 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ الأَنْصَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ الْمُؤَذِّنُ إِذَا أَذَّنَ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَيَبْتَدِرُونَ السَّوَارِيَ يُصَلُّونَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذٰلِكَ وَيُصَلُّونَ قَبْلَ الْمَغْرِبِ وَلَمْ يَكُنْ بَيْنَ الأَذَانِ وَالإِقَامَةِ شَيْءٌ».

(40) ـ التَّشْدِيدُ في الخُرُوجِ من المَسْجِدِ بعد الأذانِ

680 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ أَبَا هُرَيْرَةَ وَمَرَّ رَجُلٌ فِي الْمَسْجِدِ بَعْدَ النِّدَاءِ حَتَّى قَطَعَهُ فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

681- It is narrated on the authority of Abu Ash-Sha'tha' that he said: A man came out of the mosque after the Mu'adhdhin had pronounced the call for prayer. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him"."

[41] The Mu'adhdhins Notify The Imams Of The Time Of Prayer

682- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer) eleven rak'ahs, ending each two of them with the salutation, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostrations in them was (so long) enough for anyone of you to recite fifty Verses, before he would raise his head. Whenever the Mu'adhdhin finished the first call for the Morning prayer, he would stand and offer two light rak'ahs, after which he would lie on his right side until the Mu'adhdhin would come to him with the pronouncement of Iqamah, thereupon he would come out with him.

683- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas that he said: I asked Ibn Abbas about the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night, and he told that he prayed eleven rak'ahs, including the Witr, after which he slept until slumber overtook him and I saw him blowing. Then, Bilal came and said: "(Come to) prayer o Messenger of Allah!" he got up and prayed two rak'ahs. Then he (came out and) led the prayer without repeating ablution.

[42] The Mu'adhdhin Pronounces Iqamah On The Imam's Coming

684- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, do not stand up until you see me having come out."

681 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ قَالَ: أَخْبَرَنَا أَبُو صَخْرَةَ عَنْ أَبِي الشَّعْثَاءِ: قَالَ: «خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا نُودِيَ بِالصَّلاَةِ فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

(41) ـ إِيذَانُ الْمُؤَذِّنِينَ الأَئِمَّةَ بِالصَّلاَةِ

682 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ٱبْنُ أَبِي ذِئْبٍ وَيُونُسُ وَعَمْرُو بْنُ الْحَارِثِ أَنَّ ٱبْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً ثُمَّ يَرْفَعُ رَأْسَهُ فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاَةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ ٱضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ بِالإِقَامَةِ فَيَخْرُجُ مَعَهُ». وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ.

683 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ٱبْنِ أَبِي هِلاَلٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ أَنَّ كُرَيْباً مَوْلَى ٱبْنِ عَبَّاسٍ أَخْبَرَهُ قَالَ: «سَأَلْتُ ٱبْنَ عَبَّاسٍ قُلْتُ: كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَوَصَفَ أَنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوِتْرِ ثُمَّ نَامَ حَتَّى ٱسْتَثْقَلَ فَرَأَيْتُهُ يَنْفُخُ وَأَتَاهُ بِلاَلٌ فَقَالَ: الصَّلاَةُ يَا رَسُولَ اللَّهِ فَقَامَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّى بِالنَّاسِ وَلَمْ يَتَوَضَّأْ».

(42) ـ إِقَامَةُ الْمُؤَذِّنِ عِنْدَ خُرُوجِ الإِمَامِ

684 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ**».

(8) THE BOOK OF MOSQUES

[1] The Excellence Of Building Mosques

685- It is narrated on the authority of Amr Ibn Abasah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs a mosque, in which Allah is celebrated, Allah Almighty builds a house for him in the Garden."

[2] Competing One Another In The Construction Of Mosques

686- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One from amongst the portents of the Hour (of Judgement) is that the people will compete one another in the construction of mosques."

[3] The First Mosque To Be Founded (On Earth)

687- It is narrated on the authority of Ibrahim that he said: I used to recite Qur'an to my father on the way, and whenever I read (a verse containing) prostration, he would prostrate (wherever he was). I asked him: "O my father! Do you fall in prostration on the way?" he said: I heard Abu Dharr having said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which mosque was constructed first on earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)." I asked: "Then, which was next?" he said: "It was the farthest mosque (of Jerusalem)." I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and (it should be known to you that wherever you are on) earth is a place of prayer for you. So, wherever the time of the prayer comes upon you, then you should offer the prayer."

[4] The Superiority Of Offering Prayer In Mosques

688- It is narrated on the authority of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: He, who offers prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" (will receive much reward for) I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Offering prayer in it is greater than one thousand prayers to be offered in any mosque else, barring the Mosque of the Ka'bah (the prayer in which is better than one hundred thousand prayers in any mosque else)."

[5] Offering Prayer In The Ka'bah

689- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" entered

(8) ـ كِتَابُ المَسَاجِدِ

(1) ـ الفَضْلُ في بناء المَسَاجِدِ

685 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ عَنْ عَمْرِو بْنِ عَبَسَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ بَنَى مَسْجِداً يُذْكَرُ اللَّهُ فِيهِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

(2) ـ المُبَاهَاةُ في المَسَاجِدِ

686 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»**.

(3) ـ ذِكْرُ أيِّ مَسْجِدٍ وُضِعَ أَوَّلاً

687 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: «كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرْآنَ فِي السِّكَّةِ فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ فَقُلْتُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ فَقَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلاً؟ قَالَ: **«الْمَسْجِدُ الْحَرَامُ»**. قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: **«الْمَسْجِدُ الأَقْصَى»**. قُلْتُ: وَكَمْ بَيْنَهُمَا؟ قَالَ: **«أَرْبَعُونَ عَاماً وَالأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَدْرَكَتَ الصَّلاَةَ فَصَلِّ»**.

(4) ـ فَضْلُ الصَّلاة في المَسْجِدِ الحَرَامِ

688 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: مَنْ صَلَّى فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الصَّلاَةُ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ مَسْجِدَ الْكَعْبَةِ»**.

(5) ـ الصَّلاةُ في الكَعْبَةِ

689 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا

the House in the company of Usamah Ibn Zaid, Bilal, and Uthman Ibn Talhah and closed the door upon them. when the Messenger of Allah "Allah's blessing and peace be upon him" opened the door I was the first to enter where I met Bilal and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" prayed in it?" he said: "Yes, he has prayed (in the area) between the pillars which were at the direction of Yemen."

[6] The Excellence Of The Farthest Mosque And Praying In It

690- It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When Solomon, son of David, finished from constructing Jerusalem, he asked Allah to give him three merits: he asked Him a (sound) judgement in decision, to agree with His (Allah's) Judgement (in justice and validity); he asked him a dominion which should not be fitting for anyone after him; and he asked him that if anyone sets out from his house, with the sole intention to offer the prayer in this (Farthest) Mosque, he will come out of his sins (and become as pure) as he was on the day his mother gave birth to him."

[7] The Excellence Of The Prophet's Mosque And Praying In It

691- It is narrated on the authority of both Abu Salamah Ibn Abd Ar-Rahman and Abu Abdullah Al-Agharr, and they were from amongst the companions of Abu Hurairah, that they heard Abu Hurairah having said: "Offering a single prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" is better than one thousand prayers to be offered in any mosque else barring the Sacred Mosque (the Ka'bah), for the Messenger of Allah "Allah's blessing and peace be upon him" is the Seal of the Prophets, and his mosque is the last (to be constructed after both the Sacred Mosque and the Farthest Mosque)." Both Abu Salamah and Abu Abdullah said: We had no doubt that Abu Hurairah related this narration from the Messenger of Allah "Allah's blessing and peace be upon him", even though we were disinclined to have Abu Hurairah confirm to us the authenticity of this narration, and when Abu Hurairah died, we discussed that, and blamed one another for our failure to talk to Abu Hurairah about that, so that he would confirm its being attributed to the Messenger of Allah "Allah's blessing and peace be upon him" in case he heard it from him. Such being the case, we sat with Abdullah Ibn Ibrahim Ibn Qarizh, to whom we made a mention of that narration and our indulgence in asking Abu Hurairah about its attribution, thereupon Abdullah Ibn Ibrahim said to us: I bear witness that I heard Abu Hurairah having said: the Messenger of Allah

عَلَيْهِمْ فَلَمَّا فَتَحَهَا رَسُولُ اللَّهِ ﷺ كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقِيتُ بِلاَلاً فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ» .

(6) ـ فَضْلُ المَسْجِدِ الأَقْصَى والصَّلاةِ فيه

690 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنِ ابْنِ الدَّيْلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ ﷺ: **«أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ ﷺ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ سَأَلَ اللَّهَ عَزَّ وَجَلَّ خِلاَلاً ثَلاَثَةً: سَأَلَ اللَّهَ عَزَّ وَجَلَّ حُكْماً يُصَادِفُ حُكْمَهُ فَأُوتِيَهُ، وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ مُلْكاً لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِهِ فَأُوتِيَهُ وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ حِينَ فَرَغَ مِنْ بِنَاءِ الْمَسْجِدِ أَنْ لاَ يَأْتِيَهُ أَحَدٌ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةَ فِيهِ، أَنْ يُخْرِجَهُ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»**.

(7) ـ فَضْلُ مَسْجِدِ النَّبِيِّ ﷺ والصَّلاةِ فيه

691 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ مَوْلَى الْجُهَنِيِّينَ وَكَانَا مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «صَلاَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلاَّ الْمَسْجِدَ الْحَرَامَ فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الأَنْبِيَاءِ وَمَسْجِدُهُ آخِرُ الْمَسَاجِدِ».

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَمُنِعْنَا أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ فِي ذٰلِكَ الْحَدِيثِ حَتَّى إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ ذَكَرْنَا ذٰلِكَ وَتَلاَوَمْنَا أَنْ لاَ نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذٰلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ جَالَسْنَا عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ فَذَكَرْنَا ذٰلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ

"Allah's blessing and peace be upon him" said: "Indeed, I'm the Seal of the Prophets, and this (mosque of mine) is the last to (be constructed after) those (three) mosques."

692- It is narrated on the authority of Abdullah Ibn Zaid that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "In (the area) between my house and pulpit, there is one of the gardens of Paradise."

693- It is narrated on the authority of Umm Salamah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sides of this pulpit of mine will (be made to) stand in the Garden."

[8] The Mosque That Was Founded On Piety

694- It is narrated on the authority of Abu Sa'id that he said: Two men argued over the mosque that was founded on piety from the first day. One said: "It is the mosque of Quba'." The other said: "It is the mosque of the Messenger of Allah "Allah's blessing and peace be upon him"." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is this mosque of mine."

[9] The Excellence Of The Mosque Of Quba' And Praying In It

695- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to go to (the mosque of) Quba' as riding (sometimes) and on foot (sometimes).

696- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: My father said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sets out (and walks) until he comes to this mosque, i.e. the mosque of Quba' and offers prayer in it, will receive (a reward) equal to (that of) performing Umrah."

[10] The Mosques To Which Journeys Should Be Made

697- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The journeys (of religious service) should not be made but to three places of worship: the Sacred Mosque, this mosque of mine (in Medina), and the Farthest Mosque."

[11] Taking (The Places Of) Synagogues As Mosques

698- It is narrated on the authority of Talq Ibn Ali that he said: We set out in a delegate to the Messenger of Allah "Allah's blessing and peace be upon him", and we gave him the pledge of allegiance (for Islam), and offered prayer with him. We told him that there was a synagogue in our territory,

رَسُولُ اللَّهِ ﷺ: «فَإِنِّي آخِرُ الأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ».

692 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

693 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ قَوَائِمَ مِنْبَرِي هٰذَا رَوَاتِبُ فِي الْجَنَّةِ».

(8) ـ ذِكْرُ المَسْجِدِ الذي أُسِّسَ على التَّقْوَى

694 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: تَمَارَى رَجُلاَنِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ وَقَالَ الآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ مَسْجِدِي هٰذَا».

(9) ـ فَضْلُ مَسْجِدِ قُبَاءٍ والصَّلاة فيه

695 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ رَاكِباً وَمَاشِياً».

696 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْكَرْمَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ قَالَ: قَالَ أَبِي: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ حَتَّى يَأْتِيَ هٰذَا الْمَسْجِدَ مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ كَانَ لَهُ عَدْلَ عُمْرَةٍ».

(10) ـ ما تُشَدُّ الرِّحَالُ إليه مِنَ المَسَاجِدِ

697 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هٰذَا وَمَسْجِدِ الأَقْصَى».

(11) ـ اتِّخَاذُ البِيَعِ مَسَاجِدَ

698 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ مُلاَزِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا إِلَى النَّبِيِّ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَأَخْبَرْنَاهُ أَنَّ بِأَرْضِنَا بَيْعَةً لَنَا فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُورِهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ

and asked him to give us some water from the remaining of his ablution. He called for water therewith he performed ablution, and rinsed his mouth, and poured that in a pot (which he gave to us). He ordered us saying: "Set out and when you come to your synagogue, ruin it and sprinkle from that water over its place, and then take it as mosque." We said: "Our town is far, and it is very hot, and the water would be dried." He said: "Supply it with the water (of the wells) for it (this water) increases that (the water of you) but sweetness." We set out until when we reached our town we ruined the synagogue, sprinkled water over its place, and took it as mosque. We pronounced Adhan in it. At the same time the monk there was a man belonging to (the tribe of) Tai. When he heard (the wording of) Adhan, he said: "Of a surety, this is a call of truth." Then, he faced one of our slopes in which the water was overflowing, and then we have never seen him afterwards.

[12] Digging Out Graves And Taking Their Ground As Mosques

699- It is narrated on the authority of Anas Ibn Malik that he said: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Ayyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due. Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: In it, there were some date-palm trees and some graves of pagans, and some of it was unleveled. The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out, the unleveled land be leveled, and the date-palm trees be cut down,. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions) brought the stones while they were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants.

ثُمَّ صَبَّهُ فِي إِدَاوَةٍ وَأَمَرَنَا فَقَالَ: «**فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاكْسِرُوا بِيعَتَكُمْ وَانْضَحُوا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوهَا مَسْجِداً**». قُلْنَا: إِنَّ الْبَلَدَ بَعِيدٌ وَالْحَرَّ شَدِيدٌ وَالْمَاءَ يَنْشَفُ فَقَالَ: «**مُدُّوهُ مِنَ الْمَاءِ فَإِنَّهُ لاَ يَزِيدُهُ إِلاَّ طِيباً**». فَخَرَجْنَا حَتَّى قَدِمْنَا بَلَدَنَا فَكَسَرْنَا بِيعَتَنَا ثُمَّ نَضَحْنَا مَكَانَهَا وَاتَّخَذْنَاهَا مَسْجِداً فَنَادَيْنَا فِيهِ بِالأَذَانَ قَالَ: وَالرَّاهِبُ رَجُلٌ مِنْ طَيِّىءٍ فَلَمَّا سَمِعَ الأَذَانَ قَالَ: دَعْوَةُ حَقٍّ ثُمَّ اسْتَقْبَلَ تَلْعَةً مِنْ تِلاَعِنَا فَلَمْ نَرَهُ بَعْدُ.

(12) ـ نَبْشُ القُبُور واتِّخَاذُ أَرْضِهَا مَسْجداً

699 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَا قَدِمَ رَسُولُ اللَّهِ ﷺ نَزَلَ فِي عُرْضِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إِلَى مَلأٍ مِنْ بَنِي النَّجَّارِ فَجَاؤوا مُتَقَلِّدِي سُيُوفِهِمْ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَدِيفَهُ وَمَلأٌ مِنْ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ وَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ فَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ ثُمَّ أُمِرَ بِالْمَسْجِدِ فَأَرْسَلَ إِلَى مَلأٍ مِنْ بَنِي النَّجَّارِ فَجَاؤوا فَقَالَ: «**يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هٰذَا**». قَالُوا: وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ عَزَّ وَجَلَّ. قَالَ أَنَسٌ: وَكَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ وَكَانَتْ فِيهِ خَرِبٌ وَكَانَ فِيهِ نَخْلٌ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ وَبِالنَّخْلِ فَقُطِعَتْ وَبِالْخَرِبِ فَسُوِّيَتْ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ وَهُمْ يَقُولُونَ:

اللَّهُمَّ لاَ خَيْرَ إِلا خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

[13] It Is Forbidden To Take Graves As Places Of Worship

700- It is narrated on the authority of both A'ishah and Ibn Abbas that they said: When the Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill, he kept on placing a square garment with marks on his face, and when he felt short of breaths, he lifted it from his face. He said while being in such a state: "Allah's Curse be upon both Jews and Christians, for they've taken the graves of their Prophets as places of worship."

701- It is narrated on the authority of A'ishah that she said: Both of Umm Salamah and Umm Habibah mentioned a church they had seen in Abyssinia in which there were pictures. They told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious man died amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement."

[14] The Excellence Of Going To Mosques

702- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man comes out from his house on his way to his mosque, (for every footstep he takes towards it by) one foot, a good deed is recorded for him, and (for every footstep he takes towards it by) the other foot, an evil deed is plotted out from him."

[15] It Is Forbidden To Prevent Women From Going To Mosques

703- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the wife of anyone of you seeks his permission to go to the mosque, let not him prevent her."

[16] Who Should Be Prevented From Going To The Mosque?

704- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats of this plant, (and he mentioned garlic on the first day and then he said) i.e. garlic, onion and leak, let not him approach us in our mosques, for indeed the angels receive harm from the same things from which men receive harm."

(13) ـ النَّهْيُ عَنِ اتِّخَاذِ القُبُورِ مَسَاجِدَ

700 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ قَالاَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ قَالاَ: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ فَطَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ قَالَ وَهُوَ كَذٰلِكَ: **«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»**.

701 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَتَاهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أُولٰئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِداً وَصَوَّرُوا تِيكَ الصُّوَرَ أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ»**.

(14) ـ الفَضْلُ فِي إِتْيَانِ المَسَاجِدِ

702 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ الْعَلاَءِ بْنِ جَارِيَةَ الثَّقَفِيُّ عَنْ أَبِي سَلَمَةَ هُوَ ٱبْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«حِينَ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ إِلَى مَسْجِدِهِ فَرِجْلٌ تَكْتُبُ حَسَنَةً وَرِجْلٌ تَمْحُو سَيِّئَةً»**.

(15) ـ النَّهْيُ عَنْ مَنْعِ النِّسَاءِ مِنْ إِتْيَانِهِنَّ المَسَاجِدَ

703 ـ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا ٱسْتَأْذَنَتِ ٱمْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا»**.

(16) ـ مَنْ يُمْنَعُ من المَسْجد؟

704 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ»** قَالَ أَوَّلَ يَوْمٍ: **«الثُّومِ»** ثُمَّ قَالَ: **الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلاَ يَقْرَبْنَا فِي مَسَاجِدِنَا فَإِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسُ»**.

[17] Who Should Be Driven Away Out Of The Mosque?

705- It is narrated on the authority of Ma'dan Ibn Abu Talhah that Umar said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" detected the (offensive) smell of these two in a person in the mosque, he would order that he be driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

[18] Pitching Up Tents In The Mosques

706- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" wanted to practice I'tikaf, he would offer Morning Prayer, and then he would enter the place of his I'tikaf. He intended to practice I'tikaf for the last ten (days) of Ramadan, and ordered that a tent should be pitched up for him, and Hafsah ordered that a tent should be pitched up for her, and when Zainab saw their tents, she ordered that a tent should be pitched up for her. When the Messenger of Allah "Allah's blessing and peace be upon him" saw that, he said: "Is it righteousness that you really intend?" He did not practice I'tikaf in Ramadan, and practiced it for ten (days) from Shawwal.

707- It is narrated on the authority of A'ishah that she said: On the day of the (holy battle of the) Trench, Sa'd (Ibn Mu'adh) was wounded: a pagan threw him with an arrow in his arm medial vein, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" pitched up a tent for him in the mosque, in order to be able to visit him regularly.

[19] Getting The Boys Into The Mosques

708- It is narrated on the authority of Abu Qatadah that he said: While we were sitting in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying Umamah, the daughter of Abu Al-As Ibn Ar-Rabie, and her mother Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him". Since she was a child, he was carrying her on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while she was on his shoulder: he would place her (on the ground) whenever he bowed, and take her whenever he stood until he finished the prayer, during which he did the same with her.

[20] Fastening The Captive To The Pillar Of The Mosque

709- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent

(17) ـ مَنْ يُخْرَجُ من المَسْجد؟

705 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: «إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ هٰذَا الْبَصَلُ وَالثُّومُ وَلَقَدْ رَأَيْتُ نَبِيَّ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخاً».

(18) ـ ضَرْبُ الخِبَاءِ في المَسَاجد

706 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الصُّبْحَ ثُمَّ دَخَلَ فِي الْمَكَانِ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ فَأَرَادَ أَنْ يَعْتَكِفَ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ فَأَمَرَ فَضُرِبَ لَهُ خِبَاءٌ وَأَمَرَتْ حَفْصَةُ فَضُرِبَ لَهَا خِبَاءٌ فَلَمَّا رَأَتْ زَيْنَبُ خِبَاءَهَا أَمَرَتْ فَضُرِبَ لَهَا خِبَاءٌ فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللَّهِ ﷺ. قَالَ: «آلْبِرَّ تُرِدْنَ؟» فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ وَاعْتَكَفَ عَشْراً مِنْ شَوَّال.

707 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ رَمْيَةً فِي الأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ.

(19) ـ إِدْخَالُ الصِّبْيَانِ المَسَاجِدَ

708 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: «بَيْنَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا فَصَلَّى رَسُولُ اللَّهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ حَتَّى قَضَى صَلاَتَهُ يَفْعَلُ ذٰلِكَ بِهَا».

(20) ـ رَبْطُ الأَسِيرِ بِسَارِيَةِ المَسْجِدِ

709 ـ أَخْبَرَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

Horsemen towards Najd, and they brought a man from Banu Hanifah named Thumamah Ibn Uthal, the chief of the inhabitants of Yamamah, and he was fastened to one of the pillars of the mosque.

[21] Making A Camel Enter The Mosque

710- It is narrated on the authority of Abdullah Ibn Abbas that during the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House on a camel, pointing to the Corner (Stone) with a headed-stick (which was in his hand).

[22] It Is Forbidden To Enter Into Transactions In The Mosque; And To Sit In Circles In The Mosque Before Friday Prayer

711- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting in circles (in the mosque) before offering Friday prayer, as well as he forbade entering into transactions in the mosque.

[23] It Is Forbidden To Recite Poetry In The Mosque

712- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade reciting (evil) poetry in the mosque.

[24] The Concession To Recite Good Poetry In The Mosque

713- It is narrated on the authority of Sa'id Ibn Al-Musayyab that once, Umar passed by Hassan Ibn Thabit while he was reciting poetry in the mosque. He caught a glance of him with the side of his eye, thereupon Hassan said to him: "No doubt, I recited poetry in it when there was the one who was better than you (i.e. the Messenger of Allah, who did not prevent me)." Then, he turned to Abu Hurairah and said: Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Reply on behalf of me: O Allah! support him with the Holy Spirit"? he said: Yes, by Allah (I heard him having said so).

[25] It Is Forbidden To Cry Out (Asking) For Lost Things In The Places Of Worship

714- It is narrated on the authority of Jabir that he said: A man came to the mosque (and cried out) asking for a lost thing belonging to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might you find it not!"

يَقُولُ: «بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنِ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرُبِطَ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ». مُخْتَصَرٌ.

(21) ـ إِدْخَالُ البَعِيرِ المَسْجِدَ

710 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ».

(22) ـ النَّهْيُ عَنِ البَيْعِ والشِّرَاءِ في المَسْجِدِ وعَنِ التَّحَلُّقِ قَبْلَ صَلاةِ الجُمُعَةِ

711 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلاَنَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاَةِ وَعَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ.

(23) ـ النَّهْيُ عن تَنَاشُدِ الأَشْعَارِ في المَسْجِدِ

712 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجْلاَنَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَنَاشُدِ الأَشْعَارِ فِي الْمَسْجِدِ.

(24) ـ الرُّخْصَةُ في إِنْشَادِ الشِّعْرِ الحَسَنِ في المَسْجِدِ

713 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ فَلَحَظَ إِلَيْهِ فَقَالَ: قَدْ أَنْشَدْتُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَجِبْ عَنِّي اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ**»؟ قَالَ: اللَّهُمَّ نَعَمْ.

(25) ـ النَّهْيُ عَنْ إِنْشَادِ الضَّالَّةِ في المَسْجِدِ

714 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**لاَ وَجَدْتَ**».

[26] Showing The Weapons In The Mosque

715- It is narrated on the authority of Sufyan that he said: I asked Amr: Did you hear Jabir having related that once, a man passed by in the mosque carrying arrows, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Catch hold of their blades"? he answered in the affirmative.

[27] Intertwining Fingers In The Mosque

716- It is narrated on the authority of Al-Aswad that he said: I and Alqamah visited Abdullah Ibn Mas'ud and he asked: "Have those offered prayer?" we answered in the negative, and he said: "Then, stand and offer prayer!" we went to stand behind him, but he made one of us on his right and the other on his left and he offered prayer with neither Adhan nor Iqamah, and whenever he bowed, he would intertwine his fingers and place them in between his knees. Then he said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

717- It is narrated on the authority of both Alqamah and Al-Aswad from Abdullah that he said the same.

[28] Lying In The Mosque

718- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that he saw the Messenger of Allah "Allah's blessing and peace be upon him" lying in the mosque, placing one of his feet over the other.

[29] Sleeping In The Mosque

719- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", he used to sleep in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him", and he was still a single, young man, having no wife.

[30] Spitting In The Mosque

720- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "To spit in the mosque is to commit a sin and its expiation is to bury it (in the earth)."

[31] It Is Forbidden To Expectorate In The Direction Of The Qiblah

721- It is narrated on the authority of Ibn Umar that once the Messenger of Allah "Allah's blessing and peace be upon him" saw sputum in the wall of the Qiblah (of the mosque), which he scraped and then he faced the people

(26) ـ إِظْهَارُ السِّلاحِ في المَسْجِدِ

715 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ بَصْرِيٌّ وَمُحَمَّدُ بْنُ مَنْصُورٍ قَالاَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِراً يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**خُذْ بِنِصَالِهَا**»؟ قَالَ: نَعَمْ.

(27) ـ تَشْبِيكُ الأَصَابِعِ في المَسْجِدِ

716 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَالَ لَنَا: أَصَلَّى هٰؤُلاَءِ؟ قُلْنَا: لاَ، قَالَ: قُومُوا فَصَلُّوا فَذَهَبْنَا لِنَقُومَ خَلْفَهُ فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ فَصَلَّى بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ فَجَعَلَ إِذَا رَكَعَ شَبَّكَ بَيْنَ أَصَابِعِهِ وَجَعَلَهَا بَيْنَ رُكْبَتَيْهِ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

717 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالأَسْوَدِ عَنْ عَبْدِ اللَّهِ، فَذَكَرَ نَحْوَهُ.

(28) ـ الاسْتِلْقَاءُ في المَسْجِدِ

718 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِياً فِي الْمَسْجِدِ وَاضِعاً إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

(29) ـ النَّوْمُ في المَسْجِدِ

719 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ عَزْبٌ لاَ أَهْلَ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ النَّبِيِّ ﷺ.

(30) ـ البُصَاقُ في المَسْجِدِ

720 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا**».

(31) ـ النَّهْيُ عن أن يَتَنَخَّمَ الرَّجُلُ في قِبْلَةِ المَسْجِدِ

721 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقاً فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «**إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ**

and said: "When anyone of you is in prayer, let not him spit in front of him, for Allah Almighty is in his face as long as he is in prayer."

[32] It Is Forbidden To Spit In Front Of One Or On His Right Side While Being In Prayer

722- It is narrated on the authority of Abu Sa'id Al-Khudri that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum in the wall of the Qiblah of the mosque, which he scraped with a gravel and then he forbade that one should spit in his front or on his right side, and said: "(If it is necessary for him to do so) let him spit on his left side or under his left foot."

[33] The Concession For A Praying One To Spit On His Back Or On His Left Side

723- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are offering prayer, (and you find it necessary to spit) do not spit in front of you, nor on your right: but spit on your back or on your left side, if there is none (to receive harm from that), otherwise, do as such." He spat under his (left) foot and then rubbed it.

[34] With Which Foot Should One Rub His Sputum?

724- It is narrated on the authority of Abu Al-Ala' Ibn Ash-Shakhir from his father that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having expectorated, which he rubbed with his left foot.

[35] Applying Saffron To (The Walls Of) Mosques

725- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (direction of the) Qiblah (on the wall) of the mosque, thereupon he grew angry so much that (the colour of) his face turned red. A woman from amongst the Ansar came to him, scraped it (the sputum) and replaced it with Khaluq (a kind of perfume). On that Allah's Apostle "Allah's blessing and peace be upon him" said: "How good this act is!"

[36] What Is Said On Coming In And Going Out Of The Mosque

726- It is narrated on the authority of both Abu Humaid and Abu Usaid that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him say: "O Allah! open for me the gates of Your Mercy!" and when he comes out let him say: "O Allah! I ask You (to give me) out of Your Bounty!""

يَبْصُقَنَّ قِبَلَ وَجْهِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

(32) ـ ذِكْرُ نَهْيِ النَّبِيِّ ﷺ عَنْ أَنْ يَبْصُقَ الرَّجُلُ بين يَدَيْهِ أو عن يَمِينِهِ وهو في صَلاتِهِ

722 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، وَنَهَى أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَقَالَ: **«يَبْصُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».**

(33) ـ الرُّخْصَةُ للمُصَلِّي أن يَبْصُقَ خَلْفَهُ أو تِلْقَاءَ شِمَالِهِ

723 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ رِبْعِيٍّ عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا كُنْتَ تُصَلِّي فَلاَ تَبْزُقَنَّ بَيْنَ يَدَيْكَ وَلاَ عَنْ يَمِينِكَ وَابْصُقْ خَلْفَكَ أَوْ تِلْقَاءَ شِمَالِكَ إِنْ كَانَ فَارِغاً وَإِلاَّ فَهٰكَذَا»** وَبَزَقَ تَحْتَ رِجْلِهِ وَدَلَكَهُ.

(34) ـ بِأَيِّ الرِّجْلَيْنِ يَدْلُكُ بُصَاقَهُ؟

724 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلاَءِ بْنِ الشِّخِّيرِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَنَخَّعَ فَدَلَكَهُ بِرِجْلِهِ الْيُسْرَى.

(35) ـ تَخْلِيقُ المَسَاجِد

725 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ فَقَامَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَحَكَّتْهَا وَجَعَلَتْ مَكَانَهَا خَلُوقاً فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَا أَحْسَنَ هٰذَا».**

(36) ـ القَوْلُ عند دُخُولِ المَسْجِدِ وعند الخُرُوجِ منه

726 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلاَنِيُّ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ رَبِيعَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ وَأَبَا أُسَيْدٍ يَقُولاَنِ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».**

[37] The Command To Pray Before Sitting In The Mosque

727- It is narrated on the authority of Abu Qatadah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him offer a two-rak'ah prayer before he sits."

[38] The Concession To Sit In And Come Out Of It With No Prayer

728- It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father while relating the story of his failure to attend the holy battle of Tabuk with the Messenger of Allah "Allah's blessing and peace be upon him". he said: Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'ah prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get up till Allah decides your matter." I got up and went away.

[39] The Prayer Of Such As Passes By The Mosque

729- It is narrated on the authority of Sa'id Ibn Al-Mu'alla that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to go to the market, and on the way, we used to pass by the mosque and offer prayer in it.

(37) ـ الأَمْرُ بالصَّلاة قبل الجُلُوسِ فيه

727 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ»**.

(38) ـ الرُّخْصَةُ في الجُلُوسِ فيه والخُرُوجِ منه بغير صَلاةٍ

728 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ يُونُسَ، قَالَ ٱبْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: وَصَبَّحَ رَسُولُ اللَّهِ ﷺ قَادِماً وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضْعاً وَثَمَانِينَ رَجُلاً فَقَبِلَ رَسُولُ اللَّهِ ﷺ عَلاَنِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَ حَتَّى جِئْتُ فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: **«تَعَالَ»** فَجِئْتُ حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي: **«مَا خَلَّفَكَ أَلَمْ تَكُنِ ابْتَعْتَ ظَهْرَكَ؟»** فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ وَلَقَدْ أُعْطِيتُ جَدَلاً وَلٰكِنْ وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ لِتَرْضَى بِهِ عَنِّي لَيُوشِكُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُسْخِطُكَ عَلَيَّ وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عَفْوَ ٱللَّهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ»**. فَقُمْتُ فَمَضَيْتُ. مُخْتَصَرٌ.

(39) ـ صَلاةُ الذي يَمُرُّ على المَسْجِدِ

729 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ٱبْنِ أَبِي هِلاَلٍ قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ عُثْمَانَ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنَّا نَغْدُو إِلَى السُّوقِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَنَمُرُّ عَلَى الْمَسْجِدِ فَنُصَلِّي فِيهِ.

[40] Exhortation To Sit In The Mosque In Expectation For Prayer

730- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the angels invoke (Allah's) prayer and blessing upon anyone of you as long as he is in his praying place, provided that he does not break his ablution: "O Allah! forgive for him! O Allah! bestow mercy upon him!""

731- It is narrated on the authority of Sahl As-Sa'idi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who is in the mosque in expectation for prayer is considered to be in prayer."

[41] The Forbiddance To Offer Prayer In The Kneeling Places Of Camels Round The Water

732- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer in the kneeling places of camels round the water.

[42] The Concession Pertaining To That

733- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth has been made pure (therewith one should practice Tayammum in case there is no water) and place of prayer for me, so whenever the time of the Prayer comes upon anyone of my nation, he should pray wherever he is."

[43] Offering Prayer On The Straw Mat

734- It is narrated on the authority of Anas that Umm Sulaim asked The Messenger of Allah "Allah's blessing and peace be upon him" to come to her house and offer prayer in it, so that she would take it as a praying place. He came to her and she took hold of a mat straw over which she sprinkled water, and he offered prayer on it and they (the household) prayed with him.

[44] Offering Prayer On A Mat

735- It is narrated on the authority of Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on a mat.

[45] Offering Prayer On The Pulpit

736- It is narrated on the authority of Abu Hazim that he said: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood from which the pulpit (of The Prophet "Allah's blessing and peace be upon him") was made. He said: By Allah, I know the (sort of) wood from which it

(40) ـ التَّرْغِيبُ في الجُلُوس في المَسْجد وانْتِظَارِ الصَّلاةِ

730 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الْمَلاَئِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثِ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ**».

731 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَيَّاشِ بْنِ عُقْبَةَ، أَنَّ يَحْيَى بْنَ مَيْمُونٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلاً السَّاعِدِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلاَةَ فَهُوَ فِي الصَّلاَةِ**».

(41) ـ ذِكْرُ نَهْيِ النَّبِيِّ ﷺ عَنِ الصَّلاة في أَعْطَانِ الإِبِلِ

732 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَث عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلاَةِ فِي أَعْطَانِ الإِبِلِ.

(42) ـ الرُّخْصَةُ في ذلك

733 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً أَيْنَمَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلاَةَ صَلَّى**».

(43) ـ الصَّلاةُ على الحَصِيرِ

734 ـ أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْحَاق بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهَا فَيُصَلِّيَ فِي بَيْتِهَا فَتَتَّخِذَهُ مُصَلًّى فَأَتَاهَا فَعَمِدَتْ إِلَى حَصِيرٍ فَنَضَحَتْهُ بِمَاءٍ فَصَلَّى عَلَيْهِ وَصَلَّوْا مَعَهُ.

(44) ـ الصَّلاةُ على الخُمْرَةِ

735 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ يَعْنِي الشَّيْبَانِيَّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

(45) ـ الصَّلاةُ على المِنْبَرِ

736 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ: أَنَّ رِجَالاً أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُودُهُ فَسَأَلُوهُ عَنْ ذٰلِكَ فَقَالَ: واللَّهُ إِنِّي لأَعْرِفُ مِمَّ هُوَ وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ

was made, who made it, and the first day I saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on it. The Messenger of Allah "Allah's blessing and peace be upon him" sent for a woman (and Sahl named her) saying: "Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should sit on it, and talk to the people." She then ordered him to do it, and he (the carpenter) made (the pulpit) from the wood of Al-Ghabah (a place near the heights of Medina), and he brought it to her, thereupon she sent him with it to the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque), and the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be placed here (as it is lying now). I saw the Messenger of Allah "Allah's blessing and peace be upon him" having assumed prayer over it and then, he magnified Allah, and then he bowed while being over it. Then, he stepped back and fell in prostration at the base of the pulpit. Then, he returned (to the place where he was). When he finished from the prayer he turned to the people and said: "O people, I have done so in order that you should follow me and learn my (way of) Prayer."

[46] Offering Prayer On A Donkey

737- It is narrated on the authority of Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (supererogatory) prayer on a donkey while going towards Khaibar.

738- It is narrated on the authority of Anas Ibn Malik that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (supererogatory) prayer on a donkey while riding on his way to Khaibar, turning his back to the direction of the Qiblah.

جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلاَنَةَ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ أَنْ مُرِي غُلاَمَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَاداً أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا فَأَرْسِلَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهَا فَوُضِعَتْ هٰهُنَا ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَقِيَ فَصَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلاَتِي**».

(46) ـ الصَّلاةُ على الحِمَارِ

737 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ.

738 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ رَاكِبٌ إِلَى خَيْبَرَ وَالْقِبْلَةُ خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ نَعْلَمُ أَحَداً تَابَعَ عَمْرَو بْنَ يَحْيَى عَلَى قَوْلِهِ يُصَلِّي عَلَى حِمَارٍ، وَحَدِيثُ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسٍ الصَّوَابُ مَوْقُوفٌ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(9) THE BOOK OF QIBLAH

(The direction to which a praying one should turn his face while offering prayer, and the Qiblah of all the Muslims is the Ka'bah of Mecca).

[1] Facing The Qiblah

739- It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and offered prayer facing Jerusalem for sixteen months. Then, he was made to turn his face (in prayer) towards the Ka'bah. A man, who offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (after being turned to the Ka'bah), came upon a people from Ansar who were praying, and said to them: "I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" was made to turn to the Ka'bah (in prayer)." On that they turned to the Ka'bah (while they were praying).

[2] The State In Which It Is Permissible To Face Any Direction Other Than That Of The Qiblah

740- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his riding mount towards whichever direction it turned with him. Abdullah Ibn Dinar said: Ibn Umar used to do the same.

741- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers and the Witr prayers on his riding mount towards whichever direction it turned with him; but he never offered the obligatory written prayers on it.

[3] Discovering The Mistake After Doing One's Best To Do The Right

742- It is narrated on the authority of Ibn Umar that he said: While the people were in (the mosque of) Quba', offering Morning prayer, one came to them and said: "Tonight, it was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him", and he was commanded to face the Ka'bah (in the prayer). So, face it (in your prayer)!" their faces were towards the direction of Sham (while they were praying), thereupon they turned their faces to the Ka'bah.

[4] What A Praying Man Takes To Screen Him From The Passers-By

743- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked during the

(9) ـ كِتَابُ القِبْلَةِ

(1) ـ بابُ اسْتِقْبَالِ القِبْلَةِ

739 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنِ يُونُسَ الأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً ثُمَّ وُجِّهَ إِلَى الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

(2) ـ بابُ الحَالِ التي يَجُوزُ عليها اسْتِقْبَالُ غَيْرِ القِبْلَةِ

740 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ.

قَالَ مَالِكٌ: قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

741 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ بِهِ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ».

(3) ـ بابُ اسْتِبَانَةِ الخَطَأ بعد الاجْتِهَادِ

742 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءَ فِي صَلاَةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ فَاسْتَقْبِلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

(4) ـ سُتْرَةُ المُصَلِّي

743 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا عبدُ اللَّهِ بنُ يَزِيدَ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي الأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

Holy battle of Tabuk about what a praying man might take to screen him from the passers-by, thereupon he said: "It might be (even as little as) the like of the back of the saddle." (I.e. the wood against which a rider reclines).

744- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to fix a short spear to which he would offer prayer (whenever he was in an open space having nothing to screen him from the passers-by).

[5] The Command To Come As Close As A Praying One Could To What Is Taken As A Screen

745- It is narrated on the authority of Sahl Ibn Abu Hathmah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer to such as he takes as a screen, let him come as close to it as he could, lest Satan would interrupt his prayer."

[6] To What Extent Should One Come Close To It?

746- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, accompanied by Usamah Ibn Zaid, Bilal and Uthman Ibn Talhah the Keeper (of the Ka'bah),. He closed the door and stayed in it for some time. Ibn Umar said: I asked Bilal when he came out about what The Messenger of Allah "Allah's blessing and peace be upon him" had done there. He said: "He (took such a position as) made one pillar on his left side, two pillars on his right, and three pillars behind him. The House at that time was resting on six pillars. Then, he offered prayer, making a distance (as short as) nearly three cubits between him and the wall."

[7] What Interrupts Prayer In The Absence Of A Screen

747- It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you stands for prayer, there should be (at least) a thing in front of him equal to the back of a saddle so as to screen him (from the passers-by). But, in case there is nothing in front of him, equal to the back of a saddle, his prayer would be interrupted by (the passage of) an ass, a woman, and a black dog." I (the sub-narrator) said: "What does distinguish the black dog from the red dog and the yellow dog?" He said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan.""

سُئِلَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ: «**مِثْلُ مُؤْخِرَةِ الرَّحْلِ**».

744 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَنْبَأَنَا نَافِعٌ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يَرْكُزُ الْحَرْبَةَ ثُمَّ يُصَلِّي إِلَيْهَا».

(5) ـ الأَمْرُ بِالدُّنُوِّ مِنَ السُّتْرَةِ

745 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لاَ يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلاَتَهُ**».

(6) ـ مِقْدَارُ ذلك

746 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ. قَالَ عَبْدُ اللَّهِ بْنُ عُمَر: فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُوداً عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْواً مِنْ ثَلاَثَةِ أَذْرُعٍ.

(7) ـ ذِكْرُ ما يَقْطَعُ الصَّلاةَ وما لا يَقْطَعُ إذا لم يَكُنْ بين يَدَيِ المُصَلِّي سُتْرَةٌ

747 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ أَحَدُكُمْ قَائِماً يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلاَتَهُ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الأَسْوَدُ**». قُلْتُ: مَا بَالُ الأَسْوَدِ مِنَ الأَصْفَرِ مِنَ الأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «**الْكَلْبُ الأَسْوَدُ شَيْطَانٌ**».

748- It is narrated on the authority of Qatadah that he said: I asked Jabir Ibn Zaid: "What does interrupt the prayer?" he said: Ibn Abbas said: "(The passage of) a menstruating woman and a black dog."

749- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" was leading prayer (with his companions) in Arafah when I and Al-Fadl came riding a she-ass. We passed in front of a portion of the row (of the praying people) and then we dismounted and left it to enter the row (and catch up the prayer). The Prophet "Allah's blessing and peace be upon him" said nothing to us (by way of objection, i.e. that the passage of an ass does not interrupt prayer.)

750- It is narrated on the authority of Al-Fadl that he said: Once, The Prophet "Allah's blessing and peace be upon him" visited Abbas in a (piece of land in the) desert belonging to us, and we had there a young female dog and a she-ass, and both were playing. The Prophet "Allah's blessing and peace be upon him" offered Asr prayer while they were passing in front of him, but they were neither pushed away, nor brought back.

751- It is narrated on the authority of Ibn Abbas that he told that he and a boy belonging to Banu Hashim passed by in front of the Messenger of Allah "Allah's blessing and peace be upon him" riding a donkey, and the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer. They both dismounted and left the donkey in front of the row, and he did not care. Then, two girls belonging to the offspring of Abd Al-Muttalib came and caught hold of his knees, and he parted them even though he did not care.

752- It is narrated on the authority of A'ishah that she said: It happened that I was lying in front of the Messenger of Allah "Allah's blessing and peace be upon him" while he was praying, and whenever I wanted to stand, and I disliked to stand and pass by in front of him, I would slip away.

[8] The Severe Warning Of Passing By In Front Of A Praying Man

753- It is narrated on the authority of Busr Ibn Sa'id that Zaid Ibn Khalid sent him to Abu Juhaim Al-Ansari, to ask him whether he heard from the Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you knows whatever (sins) he carries when he passes by in front of his brother while he is praying, certainly, (he would come to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so."

748 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي شُعْبَةُ وَهِشَامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِجَابِرِ بْنِ زَيْدٍ: مَا يَقْطَعُ الصَّلاَةَ؟ قَالَ: كَانَ ٱبْنُ عَبَّاسٍ يَقُولُ: «الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ» قَالَ يَحْيَى: رَفَعَهُ شُعْبَةُ.

749 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ لَنَا ورَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ فَنَزَلْنَا وَتَرَكْنَاهَا تَرْتَعُ فَلَمْ يَقُلْ لَنَا رَسُولُ اللَّهِ ﷺ شَيْئاً.

750 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: زَارَ رَسُولُ اللَّهِ ﷺ عَبَّاساً فِي بَادِيَةٍ لَنَا وَلَنَا كُلَيْبَةٌ وَحِمَارَةٌ تَرْعَى فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ وَهُمَا بَيْنَ يَدَيْهِ فَلَمْ يُزْجَرَا وَلَمْ يُؤَخَّرَا.

751 ـ أَخْبَرَنَا أَبُو الأَشْعَث قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ الْحَكَمَ أَخْبَرَهُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ يُحَدِّثُ عَنْ صُهَيْبٍ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّهُ مَرَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ هُوَ وَغُلاَمٌ مِنْ بَنِي هَاشِمٍ عَلَى حِمَارٍ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَنَزِلُوا وَدَخَلُوا مَعَهُ فَصَلَّوْا وَلَمْ يَنْصَرِفْ فَجَاءَتْ جَارِيَتَانِ تَسْعَيَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَأَخَذَتَا بِرُكْبَتَيْهِ فَفَرَجَ بَيْنَهُمَا وَلَمْ يَنْصَرِفْ.

752 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَإِذَا أَرَدْتُ أَنْ أَقُومَ كَرِهْتُ أَنْ أَقُومَ فَأَمُرَّ بَيْنَ يَدَيْهِ ٱنْسَلَلْتُ ٱنْسِلاَلاً.

(8) ـ التَّشْدِيدُ فِي الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي وبين سُتْرَتِهِ

753 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ»**.

754- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in prayer, he should not let anyone pass by in front of him, and if he rejects, he should use force against him."

[9] The Concession Pertaining To That

755- It is narrated on the authority of Kathir Ibn Kathir from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having circumambulated the House seven rounds, after which he offered a two-rak'ah prayer facing it, behind the Station (of Abraham) with nothing to stand between him and the performers of circumambulation.

[10] The Concession To Pray Behind A Lying Person

756- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered (supererogatory) prayers at night while I was lying on my bed in front of him, between him and the direction of the Qiblah, and whenever he intended to offer Witr prayer, he would awaken me to offer Witr prayer.

[11] It Is Forbidden To Pray Facing A Grave

757- It is narrated on the authority of Abu Marthad Al-Ghanawi that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer prayer facing graves, nor sit on them."

[12] Offering Prayer Facing A Curtain Having Pictures

758- It is narrated on the authority of A'ishah that she said: I had in my house a curtain having pictures, and I hung it on a cupboard in the house, and once the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer facing it, thereupon he said: "O A'ishah! Lift that from my sight!" I removed it and tore it into many cushions.

[13] When There Is A Screen Between A Praying One And The Imam

759- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" had a straw mat which he used to spread by day and take as a small room (to screen him) at night, and offer prayer behind it. Some people made sense to him, thereupon they followed his prayer even though the straw mat was between them. on that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do deeds as much as is within your capacity, since Allah never gets tired (of giving reward) until you get tired (of doing deeds). No

754 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَداً أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ»**.

(9) ـ الرُّخْصَةُ في ذلك

755 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ عَنْ كَثِيرِ بْنِ كَثِيرِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْعاً ثُمَّ صَلَّى رَكْعَتَيْنِ بِحِذَائِهِ فِي حَاشِيَةِ الْمَقَامِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.

(10) ـ الرُّخْصَةُ في الصَّلاة خَلْفَ النَّائم

756 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِهِ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

(11) ـ النَّهْيُ عن الصَّلاة إلى القَبْرِ

757 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ جَابِرٍ عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُصَلُّوا إِلَى الْقُبُورِ وَلاَ تَجْلِسُوا عَلَيْهَا»**.

(12) ـ الصَّلاةُ إلى ثَوْبٍ فيه تَصَاوِيرُ

758 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: **«يَا عَائِشَةُ أَخِّرِيهِ عَنِّي»**. فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

(13) ـ المُصَلِّي يكونُ بينه وبين الإمام سُتْرَةٌ

759 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلاَنَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرَةٌ يَبْسُطُهَا بِالنَّهَارِ وَيَحْتَجِرُهَا بِاللَّيْلِ فَيُصَلِّي فِيهَا فَفَطَنَ لَهُ النَّاسُ فَصَلَّوْا بِصَلاَتِهِ وَبَيْنَهُ وَبَيْنَهُمُ الْحَصِيرَةُ فَقَالَ: **«اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لاَ يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى**

doubt, the dearest deed in the Sight of Allah is that which is done regularly, no matter little it might be." He then left this praying place of his and never returned to it until (he died and) Allah Almighty took him. However, whenever he did a thing, he liked to be firmly regular on doing it.

[14] Offering Prayer In A Single Garment

760- It is narrated on the authority of Abu Hurairah that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about offering prayer in a single garment, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does everyone of you have two garments (in his possession)?"

761- It is narrated on the authority of Umar Ibn Abu Salamah that he saw The Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment in the house of Umm Salamah, putting its ends over his shoulders.

[15] Offering Prayer In A Single Shirt

762- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! sometimes I go on hunting, having nothing more than a single shirt over me: could I offer prayer in it?" he said: "(Yes but) button it even with the help of a thorn (so that your privates would not be disclosed during prayer)."

[16] Offering Prayer In A Lower Garment

763- It is narrated on the authority of Sahl Ibn Sa'd that he said: There were men offering prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and they were tying their lower garments in the same way as boys do, thereupon it was said to women: "Raise naught your heads (from prostration) until men become straight in their sitting."

764- It is narrated on the authority of Amr Ibn Salamah that he said: When my people returned from The Messenger of Allah "Allah's blessing and peace be upon him" they said: He said: "Let such as recites Qur'an most among you lead the prayer." They invited me, and instructed me how to (offer prayer, i.e. how to) bow and prostrate, and I came to lead them in the prayer. I used to do so while having a torn Burdah over my body (which disclosed my privates), thereupon they said to my father: "Should you not (take from us what helps you buy a new Burdah in order to) cover the anus of your son?"

اللَّهِ عَزَّ وَجَلَّ أَدْوَمُهُ وَإِنْ قَلَّ». ثُمَّ تَرَكَ مُصَلاَّهُ ذٰلِكَ فَمَا عَادَ لَهُ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ وكَانَ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ.

(14) ـ الصَّلاةُ في الثَّوْبِ الوَاحِدِ

760 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟».

761 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

(15) ـ الصَّلاةُ في قَمِيصٍ وَاحِدٍ

762 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْعَطَّافُ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي لأَكُونُ فِي الصَّيْدِ وَلَيْسَ عَلَيَّ إِلاَّ الْقَمِيصُ أَفَأُصَلِّي فِيهِ؟ قَالَ: «وَزُرَّهُ عَلَيْكَ وَلَوْ بِشَوْكَةٍ».

(16) ـ الصَّلاةُ في الإِزَارِ

763 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ عَاقِدِينَ أُزْرَهُمْ كَهَيْئَةِ الصِّبْيَانِ، فَقِيلَ لِلنِّسَاءِ: لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوساً.

764 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا عَاصِمٌ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: لَمَّا رَجَعَ قَوْمِي مِنْ عِنْدِ النَّبِيِّ ﷺ قَالُوا: إِنَّهُ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قِرَاءَةً لِلْقُرْآنِ». قَالَ: فَدَعَوْنِي فَعَلَّمُونِي الرُّكُوعَ وَالسُّجُودَ فَكُنْتُ أُصَلِّي بِهِمْ وَكَانَتْ عَلَيَّ بُرْدَةٌ مَفْتُوقَةٌ فَكَانُوا يَقُولُونَ لأَبِي أَلاَ تُغَطِّي عَنَّا أَسْتَ ابْنِكَ؟.

[17] One's Prayer In A Garment A Part Of Which Is Over His Wife

765- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to offer (supererogatory) prayers at night and I was by his side, and at that time I was menstruating, having a mantle, some of which was over The Prophet "Allah's blessing and peace be upon him" (while praying).

[18] Man's Prayer In A Single Garment Nothing Of Which Is Over His Shoulder

766- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you offer prayer in a single garment, nothing of which is over his shoulder."

[19] Offering Prayer In Silk (Clothes)

767- It is narrated on the authority of Uqbah Ibn Amir that he said: A split-backed dress of silk was presented to The Messenger of Allah "Allah's blessing and peace be upon him". He wore it and offered prayer in it (and this was before the prohibition of silk was set). Then, when he turned away, he took it off so much violently as if he disliked it very much. He said (in comment on that): "This (silk) is not fitting for the god-fearing."

[20] The Concession To Pray In A Square Garment Having Marks

768- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

[21] Offering Prayer In Red Garments

769- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that once the Messenger of Allah "Allah's blessing and peace be upon him" set out while he was wearing a matching set of two garments with red (lines). He fixed a short spear towards which he prayed, and from behind which women, dogs and donkeys were passing by.

[22] Offering Prayer In An Inner Mantle

770- It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash

(17) ـ صَلاةُ الرَّجُلِ في ثَوْبٍ بَعْضُهُ على امْرَأَتِهِ

765 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ بَعْضُهُ عَلَى رَسُولِ اللَّهِ ﷺ.

(18) ـ صَلاةُ الرَّجُلِ في الثَّوْبِ الوَاحِدِ ليس على عَاتِقِهِ منه شَيْءٌ

766 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ»**.

(19) ـ الصَّلاةُ في الحَرِيرِ

767 ـ أَخْبَرَنَا قُتَيْبَةُ وَعِيسَى بْنُ حَمَّادٍ زُغْبَةُ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً كَالْكَارِهِ لَهُ ثُمَّ قَالَ: **«لاَ يَنْبَغِي هٰذَا لِلْمُتَّقِينَ»**.

(20) ـ الرُّخْصَةُ في الصَّلاة في خَمِيصَةٍ لها أَعْلامٌ

768 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ ثُمَّ قَالَ: **«شَغَلَتْنِي أَعْلاَمُ هٰذِهِ اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيَّةٍ»**.

(21) ـ الصَّلاةُ في الثِّيَابِ الحُمْرِ

769 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ حَمْرَاءَ فَرَكَزَ عَنَزَةً فَصَلَّى إِلَيْهَا يَمُرُّ مِنْ وَرَائِهَا الْكَلْبُ وَالْمَرْأَةُ وَالْحِمَارُ.

(22) ـ الصَّلاةُ في الشِّعَارِ

770 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ صُبْحٍ قَالَ: سَمِعْتُ خِلاَسَ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ أَبُو الْقَاسِمِ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ

only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

[23] Offering Prayer In Both Footwears

771- It is narrated on the authority of Hammam that he said: I saw Jarir having urinated then he asked for water therewith he performed ablution and passed his wet hand over his footwears. Then he stood and offered prayer while having them. When he was asked about that he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the like of that."

[24] Offering Prayer In Both Sandals

772- It is narrated on the authority of Abu Maslamah, and his name is Sa'id Ibn Yazid: a reliable one from Basrah that he said: I asked Anas: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in both sandals?" he answered in the affirmative.

[25] Where Should The Imam Put His Sandals When He Leads The People In The Prayer?

773- It is narrated on the authority of Abdullah Ibn As-Sa'ib that on the day of conquest (of Mecca), the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer, and put his sandals on his left side.

فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَا أَصَابَهُ لَمْ يَعْدُهُ إِلَى غَيْرِهِ وَصَلَّى فِيهِ ثُمَّ يَعُودُ مَعِي فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذٰلِكَ لَمْ يَعْدُهُ إِلَى غَيْرِهِ.

(23) ـ الصَّلاةُ في الخُفَّيْنِ

771 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ قَالَ: رَأَيْتُ جَرِيراً بَالَ ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَامَ فَصَلَّى فَسُئِلَ عَنْ ذٰلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هٰذَا.

(24) ـ الصَّلاةُ في النَّعْلَيْنِ

772 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَزِيدَ بْنِ زُرَيْعٍ وَغَسَّانَ بْنِ مُضَرَ قَالاَ: حَدَّثَنَا أَبُو مَسْلَمَةَ وَٱسْمُهُ سَعِيدُ بْنُ يَزِيدَ، بَصْرِيٌّ ثِقَةٌ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

(25) ـ أين يَضَعُ الإمامُ نَعْلَيْهِ إذا صَلَّى بالنَّاسِ

773 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ فَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ».

(10) THE BOOK OF IMAMATE

[1] What About Imamate, And The Imamate Of Those Of Knowledge And Good Merits

774- It is narrated on the authority of Abdullah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, the Ansar said: "Let one ruler be from us and another be from you." Umar went to them and said: "Do you not know that the Messenger of Allah "Allah's blessing and peace be upon him" ordered (during his fatal illness) that Abu Bakr should lead the prayer (on his behalf)? Who of you would be pleased to have precedence over Abu Bakr in this respect?" they said: "Allah forbids that anyone of us should have precedence over Abu Bakr!"

[2] Offering Prayer Behind The Wrongful Imams

775- It is narrated on the authority of Abu Al-Aliyah Al-Barra' (who used to sharpen the arrow shafts) that he said: Once, Ziyad delayed offering the prayer thereupon Ibn Samit came to me and I brought a chair for him to sit down. I mentioned to him what Ziyad had done, thereupon he bit his lips (out of fury) and patted on my thigh and said: No doubt, I raised to Abu Dharr the same as you have raised to me now, and he patted on my thigh in the same way as I've patted on yours now, and said to me: No doubt, I raised to the Messenger of Allah "Allah's blessing and peace be upon him" the same as you've raised to me now, and he patted on my thigh in the same way as I've patted on yours and then he "Allah's blessing and peace be upon him" said: "You should offer prayer just at its due time, and if you join them (and they have not prayed yet) offer prayer with them, and do not say: I've prayed, so, I would not pray (with you)."

776- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "You will join a people, whose custom is that they will not offer prayer at its due time: if you join them, offer prayer just at its due time, and then offer prayer with them, and make that (which you offer with them) as supererogatory."

[3] Who Has More Right To Be Imam?

777- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none lead the people in prayer but the one who recites Allah's Book (i.e. the Qur'an) best among them; and if they all are equal in reciting the Qur'an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the oldest among

(10) ـ كِتَابُ الإِمَامَةِ

(1) ـ ذِكْرُ الإِمَامَةِ والجَمَاعَةِ ـ إِمَامَةُ أَهْلِ العِلْمِ والفَضْلِ

774 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَنَّادُ بْنُ السَّرِيِّ عَنْ حُسَيْنِ بْنِ عَلِيٍّ عَنْ زَائِدَةَ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ قَالَتِ الأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ فَقَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

(2) ـ الصَّلاةُ مَعَ أَئِمَّةِ الجَوْرِ

775 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ زِيَادٌ الصَّلاَةَ فَأَتَانِي ابْنُ صَامِتٍ فَأَلْقَيْتُ لَهُ كُرْسِيّاً فَجَلَسَ عَلَيْهِ فَذَكَرْتُ لَهُ صُنْعَ زِيَادٍ فَعَضَّ عَلَى شَفَتَيْهِ وَضَرَبَ عَلَى فَخِذِي وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ فَقَالَ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ: **«صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ وَلاَ تَقُلْ إِنِّي صَلَّيْتُ فَلاَ أُصَلِّي»**.

776 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَاماً يُصَلُّونَ الصَّلاَةَ لِغَيْرِ وَقْتِهَا فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا الصَّلاَةَ لِوَقْتِهَا وَصَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً»**.

(3) ـ مَنْ أَحَقُّ بالإِمَامَةِ

777 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَنْبَأَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنِ الأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ فِي الْهِجْرَةِ فَإِنْ**

them. Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; and let none sit on his throne in his own house except with his leave."

[4] Making The Oldest Take The Lead

778- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a paternal cousin of mine (or a companion of mine according to another narration), thereupon he said to us: "When you are on journey, let one of you pronounce Adhan (call for prayer) and Iqamah (prayer establishment) and let the older of you lead the prayer."

[5] When The Gathering People Are Equal

779- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, let one of them lead the prayer, and such as recites (the Qur'an) best among them has the greatest right to lead the prayer."

[6] When People Gather And The Governor Is Among Them

780- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; nor should anyone sit on his throne in his own house except with his leave."

[7] When One Proceeds On To Lead The Prayer And The Ruler Comes: Should He Move Backward To Give Room For The Ruler?

781- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The news reached Allah's Apostle "Allah's blessing and peace be upon him" that there was dispute among Banu Amr Ibn Awf, thereupon Allah's Apostle "Allah's blessing and peace be upon him" went with some of his companions to make reconciliation among them, and Allah's Apostle "Allah's blessing and peace be upon him" delayed (to come at the due time of the prayer). In the meantime the time of Zhuhr prayer was due and Bilal went to Abu Bakr and said: "O Abu Bakr! Allah's Apostle "Allah's blessing and peace be upon him" delayed to come and the time of prayer has become due: Will you lead the prayer?" Abu Bakr replied: "Yes, if you so like". Bilal then pronounced the prayer establishment, and Abu Bakr proceeded on to lead the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came (while the people were still praying) and he kept walking across the rows of the praying people till he stood in the (first) row. The people clapped their hands. Abu

كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ سِنّاً وَلاَ تَؤُمَّ الرَّجُلَ فِي سُلْطَانِهِ وَلاَ تَقْعُدْ عَلَى تَكْرِمَتِهِ إِلاَّ أَنْ يَأْذَنَ لَكَ».

(4) ـ تَقْدِيمِ ذوي السِّنِّ

778 ـ أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمنْبِجِيُّ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَابْنُ عَمٍّ لِي وَقَالَ مَرَّةً أَنَا وَصَاحِبٌ لِي فَقَالَ: **«إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».**

(5) ـ اجْتِمَاعُ القَوْمِ فِي مَوْضِعٍ هُمْ فيه سَوَاءٌ

779 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا كَانُوا ثَلاَثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ».**

(6) ـ اجْتِمَاعُ القَوْمِ وفِيهِمُ الوَالِي

780 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَؤُمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلاَ يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ».**

(7) ـ إذا تَقَدَّمَ الرَّجُلُ مِنَ الرَّعِيَّةِ ثم جَاءَ الوالي هل يَتَأَخَّرُ؟

781 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ رَسُولُ اللَّهِ ﷺ لِيُصْلِحَ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ فَحُبِسَ رَسُولُ اللَّهِ ﷺ فَحَانَتِ الأُولَى فَجَاءَ بِلاَلٌ إِلَى أَبِي بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلاَةُ فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قَالَ: نَعَمْ إِنْ شِئْتَ فَأَقَامَ بِلاَلٌ وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ بِالنَّاسِ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ وَأَخَذَ النَّاسُ فِي التَّصْفِيقِ وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ فَإِذَا رَسُولُ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ فَرَفَعَ أَبُو بَكْرٍ

Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished from the prayer, he faced the people and said (addressing them): "Why did you clap so much when something doubtful has happened to you during the prayer? No doubt, clapping is for women. If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to by such as hears him saying that." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafah dare to lead the prayer in the presence of Allah's Apostle?"

[8] The Imam (Ruler) Prays Behind A Man Of His Subjects

782- It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered the last of his prayers with the people (before death) behind Abu Bakr in a single garment in which he was wrapped, tying both its end over his breast.

783- It is narrated on the authority of A'ishah that Abu Bakr led the prayer while Allah's Apostle "Allah's blessing and peace be upon him" was (standing behind him) in the first row.

[9] When A Visitor Leads The Prayer

784- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "If anyone of you visits a people, let not him lead them in the prayer."

[10] When A Blind Leads The Prayer

785- It is narrated on the authority of Mahmud Ibn Ar-Rabie that Itban Ibn Malik was the imam of his people, and he was blind. He said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Darkness, rain and torrent (prevent me from reaching the mosque of my people) since I'm sightless. So, O Messenger of Allah, (come and) offer prayer in my house, so that I would take the place (in which you will offer prayer) a praying place." Allah's Apostle "Allah's blessing and peace be upon him" came and said to him: "Where you like me to offer prayer in your

يَدَيْهِ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «**يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلاَةِ أَخَذْتُمْ فِي التَّصْفِيقِ إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ مَنْ نَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ فَإِنَّهُ لاَ يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبْحَانَ اللَّهِ إِلاَّ الْتَفَتَ إِلَيْهِ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟**». قَالَ أبو بَكْرٍ: ما كَانَ يَنبغِي لابنِ أبِي قُحافَةَ أنْ يُصَلِّي بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ.

(8) ـ صَلاةُ الإمامِ خَلْفَ رَجُلٍ مِنْ رَعِيَّتِهِ

782 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: آخِرُ صَلاَةٍ صَلاَّهَا رَسُولُ اللَّهِ ﷺ مَعَ الْقَوْمِ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحاً خَلْفَ أَبِي بَكْرٍ.

783 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا بَكْرُ بْنُ عِيسَى صَاحِبُ الْبَصْرِي قَالَ: سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ أَبَا بَكْرٍ صَلَّى لِلنَّاسِ وَرَسُولُ اللَّهِ ﷺ فِي الصَّفِّ».

(9) ـ إِمَامَةُ الزَّائِرِ

784 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبَانَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا بُدَيْلُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا أَبُو عَطِيَّةَ مَوْلًى لَنَا عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا زَارَ أَحَدُكُمْ قَوْماً فَلاَ يُصَلِّيَنَّ بِهِمْ**».

(10) ـ إِمامةُ الأَعْمَى

785 ـ أَخْبَرَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. قَالَ: وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ كَانَ يَؤُمُّ قَوْمَهُ وَهُوَ أَعْمَى وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ وَالسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى فَجَاءَ رَسُولُ اللَّهِ ﷺ

house?" he pointed out a certain location in the house, in which Allah's Apostle "Allah's blessing and peace be upon him" offered prayer.

[11] The Boy Leads The Prayer Before Attaining The Age Of Puberty

786- It is narrated on the authority of Amr Ibn Salamah that he said: The caravans used to come upon us (on their way to and from the Prophet), from them we learnt Qur'an. Then, my father went to Allah's Apostle "Allah's blessing and peace be upon him", who said (to them): "Let such as recites the Qur'an best among you lead the prayer." My father returned and told that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let such as recites the Qur'an best among you lead the prayer." They looked for (such one) and behold! I was the best to recite the Qur'an among them. in this way, I led the prayer when I was still eight years old.

[12] The People Stand Once They See The Imam

787- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the call for prayer establishment (Iqamah) is pronounced, do not stand up until you see me."

[13] When The Imam Has A Need To Fulfill After Iqamah

788- It is narrated on the authority of Anas that he said: Once, the prayer was established, and Allah's Apostle "Allah's blessing and peace be upon him" was speaking privately with somebody, and it was not before slumber overtook the people that he stood to lead the prayer.

[14] When The Imam Remembers, After Iqamah, That He Is Not In The State Of Ablution

789- It is narrated on the authority of Abu Hurairah that he said: Once, the prayer was established, the people aligned, and Allah's Apostle "Allah's blessing and peace be upon him" came out and stood in his praying place. Then he remembered that he did not take bath (to get clean from ceremonial impurity). He asked the people to remain in their places. He returned home and came out to us a short while later with his head dribbling water, while we were still standing in our rows.

[15] The Imam Appoints Somebody As His Successor In His Absence

790- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: there was dispute among Banu Amr Ibn Awf, and the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" thereupon he offered Zhuhr prayer, and then he went to make reconciliation among them.

فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ.

(11) ـ إِمَامَةُ الغُلام قبل أن يَحْتَلِمَ

786 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُفْيَانَ عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَلَمَةَ الْجِرْمِيُّ قَالَ: كَانَ يَمُرُّ عَلَيْنَا الرُّكْبَانُ فَنَتَعَلَّمُ مِنْهُمُ الْقُرْآنَ فَأَتَى أَبِي النَّبِيَّ ﷺ فَقَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَجَاءَ أَبِي فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَرُوا فَكُنْتُ أَكْثَرَهُمْ قُرْآناً فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابْنُ ثَمَانِ سِنِينَ.

(12) ـ قِيَامُ النَّاسِ إِذا رَأَوُا الإِمَامَ

787 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ لِلصَّلاَةِ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي».

(13) ـ الإِمَامُ تَعْرِضُ له الحَاجَةُ بعد الإِقامة

788 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلاَةُ وَرَسُولُ اللَّهِ ﷺ نَجِيٌّ لِرَجُلٍ فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ.

(14) ـ الإِمَامُ يَذْكُرُ بعد قِيَامِهِ في مُصَلَّاهُ أنه على غير طَهَارَةٍ

789 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ وَالْوَلِيدُ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلاَةُ فَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ». ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَخَرَجَ عَلَيْنَا يَنْطُفُ رَأْسُهُ فَاغْتَسَلَ وَنَحْنُ صُفُوفٌ.

(15) ـ اسْتِخْلافُ الإِمَامِ إِذا غَابَ

790 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ عَنْ حَمَّادِ بْنِ زَيْدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ سَهْلُ بْنُ سَعْدٍ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ ثُمَّ قَالَ لِبِلاَلٍ: «يَا بِلاَلُ إِذَا حَضَرَ الْعَصْرُ وَلَمْ آتِ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ».

before he went away, Allah's Apostle "Allah's blessing and peace be upon him" said to Bilal: "O Bilal! When the time of Asr prayer becomes due and I do not come, tell Abu Bakr to lead the prayer (on my behalf)." When the time of prayer became due, Bilal pronounced Adhan and then Iqamah, and asked Abu Bakr to move forward (to lead the prayer). Abu Bakr moved forward and led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came (while the people were still praying) and he kept walking across the rows of the praying people till he stood in the (first) row behind Abu Bakr. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. When Allah's Apostle "Allah's blessing and peace be upon him" saw that, he went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished from the prayer, he said to Abu Bakr: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "It is not fitting for Ibn Abu Quhafah to lead Allah's Apostle "Allah's blessing and peace be upon him" in prayer." Then Allah's Apostle "Allah's blessing and peace be upon him" faced the people and said (addressing them): "If something doubtful happens to you during prayer men should glorify Allah, and women should clap their hands."

[16] Following The Imam

791- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. They visited him (to enquire about his health); and when the prayer was due, he led the prayer as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he bows down, you should bow down (after him); when he raises his head (from bowing) you should raise your heads (from bowing after him); when he falls in prostration, you should also fall in prostration; when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!""

[17] Following Such As Follows The Imam

792- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" observed

فَلَمَّا حَضَرَتْ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ فَقَالَ لأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: تَقَدَّمْ فَتَقَدَّمَ أَبُو بَكْرٍ فَدَخَلَ فِي الصَّلاَةِ ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَشُقُّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ وَصَفَّحَ الْقَوْمُ وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلاَةِ لَمْ يَلْتَفِتْ فَلَمَّا رَأَى أَبُو بَكْرٍ التَّصْفِيحَ لاَ يُمْسَكُ عَنْهُ الْتَفَتَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَحَمِدَ اللَّهُ عَزَّ وَجَلَّ عَلَى قَوْلِ رَسُولِ اللَّهِ ﷺ لَهُ امْضِهْ ثُمَّ مَشَى أَبُو بَكْرٍ الْقَهْقَرَى عَلَى عِقْبَيْهِ فَتَأَخَّرَ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ تَقَدَّمَ فَصَلَّى بِالنَّاسِ فَلَمَّا قَضَى صَلاَتَهُ قَالَ: «**يَا أَبَا بَكْرٍ مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لاَ تَكُونَ مَضَيْتَ؟**» فَقَالَ: لَمْ يَكُنْ لابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ رَسُولَ اللَّهِ ﷺ. وَقَالَ لِلنَّاسِ: «**إِذَا نَابَكُمْ شَيْءٌ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ**».

(16) ـ الائْتِمَامُ بالإمام

791 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الأَيْمَنِ فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ فَحَضَرَتِ الصَّلاَةُ فَلَمَّا قَضَى الصَّلاَةَ قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا سَجَد فَاسْجُدُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ**».

(17) ـ الائْتِمَامُ بمن يَأْتَمُّ بالإمامِ

792 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ جَعْفَرِ بْنِ حَيَّانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ

that many of his companions were in the rear, thereupon he said to them: "Come forward to follow me, and let those who will come after you follow you; and a people will keep themselves in the rear (to be far from the first rows) until Allah delays them (from coming out of the fire)."

793- The same is narrated on the authority of Abu Nadrah.

794- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Bakr to lead the prayer, and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in front of Abu Bakr: he prayed while sitting, and Abu Bakr (who followed his prayer) led the people in the prayer, who were standing behind Abu Bakr.

795- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Zhuhr prayer, and Abu Bakr was standing behind him. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah, Abu Bakr would magnify Allah (in a loud voice) so that he would make us hear him.

[18] The Position Of The Imam If The Praying Men Are Three

796- It is narrated on the authority of both Alqamah and Al-Aswad that they said: We came to visit Abdullah ad midday, and he said to us: There will be rulers, who will be occupied from offering prayer at its due time: so, you should offer prayer just at its due time. Then he stood and led us in the prayer, and stood between us. He said: As such I saw The Messenger of Allah "Allah's blessing and peace be upon him" having done.

797- It is narrated on the authority of Buraidah Ibn Sufyan Ibn Farwah Al-Aslami from a slave belonging to his grandfather called Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came upon me, and Abu Bakr said to me: "O Mas'ud! Go to Abu Tamim (my master) and ask him to provide us with a riding camel to carry us, and provisions, and a guide to guide us during the journey." I went to my master and told him, and he sent with me a riding camel and a leather container full of milk. I proceeded on with them and went on hiding them on the way (from the pagans). When the prayer was due The Messenger of Allah "Allah's blessing and peace be upon him" stood to offer prayer and Abu Bakr stood on his right. I knew Islam while I was with them, thereupon I came and stood behind them (to offer prayer with them), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" pushed the chest of Abu Bakr (to bring him back) and we both stood behind The Messenger of Allah "Allah's blessing and peace be upon him".

رَأى فِي أَصْحَابِهِ تَأَخُّراً فَقَالَ: «تَقَدَّمُوا فَأْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ وَلاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ عَزَّ وَجَلَّ».

793 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ، نَحْوَهُ.

794 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ قَالَتْ: وَكَانَ النَّبِيُّ ﷺ بَيْنَ يَدَيْ أَبِي بَكْرٍ فَصَلَّى قَاعِداً وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ.

795 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ يَحْيَى قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الرُّوَاسِيُّ عَنْ أَبِيهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَأَبُو بَكْرٍ خَلْفَهُ فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ يُسْمِعُنَا.

(18) ـ مَوْقِفُ الإمام إذا كانوا ثَلاثَةً والاخْتِلافُ في ذلك

796 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ هَارُونَ بْنِ عَنْتَرَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنِ الأَسْوَدِ وَعَلْقَمَةَ قَالاَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ نِصْفَ النَّهَارِ فَقَالَ: إِنَّهُ سَيَكُونُ أُمَرَاءُ يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلاَةِ فَصَلُّوا لِوَقْتِهَا ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ فَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

797 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بُرَيْدَةُ بْنُ سُفْيَانَ بْنِ فَرْوَةَ الأَسْلَمِيُّ عَنْ غُلاَمٍ لِجَدِّهِ يُقَالُ لَهُ مَسْعُودٌ فَقَالَ: «مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ فَقَالَ لِي أَبُو بَكْرٍ: يَا مَسْعُودُ ائْتِ أَبَا تَمِيمٍ، يَعْنِي مَوْلاَهُ، فَقُلْ لَهُ يَحْمِلْنَا عَلَى بَعِيرٍ وَيَبْعَثْ إِلَيْنَا بِزَادٍ وَدَلِيلٍ يَدُلُّنَا، فَجِئْتُ إِلَى مَوْلاَيَ فَأَخْبَرْتُهُ فَبَعَثَ مَعِي بِبَعِيرٍ وَوَطْبٍ مِنْ لَبَنٍ فَجَعَلْتُ آخُذُ بِهِمْ فِي إِخْفَاءِ الطَّرِيقِ وَحَضَرَتِ الصَّلاَةُ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ وَقَدْ عَرَفْتُ الإِسْلاَمَ وَأَنَا مَعَهُمَا فَجِئْتُ فَقُمْتُ خَلْفَهُمَا فَدَفَعَ رَسُولُ اللَّهِ ﷺ فِي صَدْرِ أَبِي بَكْرٍ فَقُمْنَا خَلْفَهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: بُرَيْدَةُ هٰذَا لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

[19] When The Praying People Are Three And A Woman

798- It is narrated on the authority of Anas Ibn Malik that he said: My grandmother Mulaikah invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer." Anas added: "I took our (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan and I aligned behind him and the old lady (Mulaikah) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two rak'ah-prayer and then left.

[20] When The Praying People Are Two Men And Two Women

799- It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" visited us, and in the house there were but I, my mother, the orphan and Umm Haram, my maternal aunt. Allah's Apostle "Allah's blessing and peace be upon him" said: "Stand up so that I would lead you in prayer." This was not the time of any obligatory prayer. He led us in prayer.

800- It is narrated on the authority of Musa Ibn Anas from Anas that in the house there were but he, Allah's Apostle "Allah's blessing and peace be upon him", Anas's mother, and his maternal aunt. Allah's Apostle "Allah's blessing and peace be upon him" led them in prayer, making Anas stand on his right, and both Anas's mother and maternal aunt behind them.

[21] The Imam's Position When He Has A Boy And A Woman

801- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and A'ishah was standing behind us, and she was praying with us, and I was standing by the (right) side of Allah's Apostle "Allah's blessing and peace be upon him", praying with him.

802- It is narrated on the authority of Musa Ibn Anas from Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" led me and a woman from my family in prayer: he made me stand on his right side, and the woman behind us.

[22] The Imam's Position When There Is Only A Boy

803- It is narrated on the authority of Ibn Abbas that he said: Once, I spent the night in the house of Maimunah, my maternal aunt. At night, Allah's Apostle "Allah's blessing and peace be upon him" got up to offer

(19) ـ إذا كانوا ثلاثةً وامرأةً

798 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ قَدْ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «**قُومُوا فلأُصَلِّيَ لَكُمْ**». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ ٱسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ ٱنْصَرَفَ.

(20) ـ إذا كانوا رَجُلَيْن وامرأتين

799 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَالْيَتِيمُ وَأُمُّ حِرَامٍ خَالَتِي فَقَالَ: «**قُومُوا فلأُصَلِّيَ بِكُمْ**»، قَالَ فِي غَيْرِ وَقْتِ صَلاَةٍ، قَالَ فَصَلَّى بِنَا.

800 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُخْتَارٍ يُحَدِّثُ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ: أَنَّهُ كَانَ هُوَ وَرَسُولُ اللَّهِ ﷺ وَأُمُّهُ وَخَالَتُهُ فَصَلَّى رَسُولُ اللَّهِ ﷺ فَجَعَلَ أَنَساً عَنْ يَمِينِهِ وَأُمَّهُ وَخَالَتَهُ خَلْفَهُمَا.

(21) ـ مَوْقِفُ الإمام إذا كان معه صَبِيٌّ وامرأةٌ

801 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ أَنَّ قَزَعَةَ مَوْلَىً لِعَبْدِ قَيْسٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ٱبْنِ عَبَّاسٍ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ: **صَلَّيْتُ** إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

802 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ قَالَ: صَلَّى بِي رَسُولُ اللَّهِ ﷺ وَبِٱمْرَأَةٍ مِنْ أَهْلِي فَأَقَامَنِي عَنْ يَمِينِهِ وَالْمَرْأَةُ خَلْفَنَا.

(22) ـ مَوْقِفُ الإمام والمَأْمُومُ صَبِيٌّ

803 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللَّهِ ﷺ

prayer and I got up (to pray with him) and I stood on his left side, thereupon he did to me as such: he caught me by the head and made me stand on his right side.

[23] Who Should Stand Next To The Imam?

804- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them." Abu Mas'ud said: You now are most ready to be at variance.

805- It is narrated on the authority of Qais Ibn Ubad that he said: While I was standing in the first row in the mosque, a man pulled me from behind and moved me away, and stood in my place. By Allah, I did not know how I was praying. When he turned away behold! he was Ubai Ibn Ka'b. he said: "O young man! Might Allah keep you away from evil! This is a pledge which The Messenger of Allah "Allah's blessing and peace be upon him" took from us that we should be next to him (in standing for prayer)." Then he faced the Qiblah and said thrice: "Those of tied banners (the appointed governors) have been ruined, by the Lord of the Ka'bah!" he further said: "By Allah! I'm not sorry for them, but I'm sorry for such as whom they lead astray." I (a sub-narrator) asked: "O Abu Ya'qub! What does he mean by those of tied banners?" he said: "The appointed governors."

[24] Establishing The Rows Before The Imam Comes Out

806- It is narrated on the authority of Abu Hurairah that he said: The prayer was established, and we stood (and aligned) and the rows were straightened before The Messenger of Allah "Allah's blessing and peace be upon him" came out to us. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came to us and when he stood in his praying place, he turned away before he magnified (to assume the prayer), and asked us to remain in our places. We kept standing waiting him in our places until he returned to us after he had taken bath, with his head dribbling water. He then magnified Allah and led the prayer.

[25] How Should The Imam Straighten The Rows?

807- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply

يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ عَنْ شِمَالِهِ فَقَالَ بِيَ هٰكَذَا فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ.

(23) ـ مَنْ يَلِي الإِمَامَ ثم الذي يَلِيهِ

804 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاَةِ وَيَقُولُ: «**لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ لِيَلِيَنِّي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ**» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلاَفاً.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ.

805 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي التَّيْمِيُّ عَنْ أَبِي مِجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادَةَ قَالَ: بَيْنَا أَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِي رَجُلٌ مِنْ خَلْفِي جَبْذَةً فَنَحَّانِي وَقَامَ مَقَامِي فَوَاللَّهِ مَا عَقَلْتُ صَلاَتِي فَلَمَّا انْصَرَفَ فَإِذَا هُوَ أُبَيُّ بْنُ كَعْبٍ فَقَالَ: يا فَتَى لاَ يَسُؤْكَ، إِنَّ هَذا عَهْدٌ مِنَ النَّبِيِّ ﷺ إلينا أن نَلِيَهُ ثُمَّ استَقبَلَ القِبْلَةَ فَقالَ: هَلَكَ أَهْلُ الْعُقَدِ وَرَبِّ الْكَعْبَةِ ثلاثاً. ثُمَّ قَالَ: وَاللَّهِ مَا عَلَيْهِمْ آسَى وَلٰكِنْ آسَى عَلَى مَنْ أَضَلُّوا قُلْتُ: يَا أَبَا يَعْقُوبَ مَا يَعْنِي بِأَهْلِ الْعُقَدِ؟ قَالَ: الأُمَرَاءُ.

(24) ـ إِقَامَةُ الصُّفُوفِ قبل خُرُوجِ الإِمَامِ

806 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلاَةُ فَقُمْنَا فَعُدِّلَتِ الصُّفُوفُ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَأَتَانَا رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ قَبْلَ أَنْ يُكَبِّرَ فَانْصَرَفَ فَقَالَ لَنَا: «**مَكَانَكُمْ**». فَلَمْ نَزَلْ قِيَاماً نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا قَدِ اغْتَسَلَ يَنْطِفُ رَأْسُهُ مَاءً فَكَبَّرَ وَصَلَّى.

(25) ـ كيف يُقَوِّمُ الإِمَامُ الصُّفُوفَ

807 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُ الصُّفُوفَ كَمَا تُقَوَّمُ الْقِدَاحُ فَأَبْصَرَ

upright) as a spear or an arrow shaft. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise, Allah would create dissention among you."

808- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to break in our rows from one side to another, and pass his hand over our shoulders and chests (to straighten the rows), and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute." He further said: "Allah and His angels invoke prayer and blessing upon those of the first rows."

[26] What The Imam Says When He Comes To Straighten The Rows

809- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them."

[27] How Many Times Should He Say "Straighten Your Rows"?

810- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Straighten your rows! Straighten your rows! Straighten your rows! For by Him, in Whose Hand is my life, I see you from behind my back in the same way as I see you in front of me."

[28] The Imam's Exhortation To Arrange The Rows And Make Them Close To Each Other

811- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" faced us when he stood to lead the prayer before he magnified (Allah to assume the prayer) and said: "Establish your rows, and stick to each other, for I see you from behind my back."

812- It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Arrange your rows, and make them close to each other, and make your necks at the same level, for by Him in Whose Hand is the life of Muhammad, I see devils entering (the prayer) from the spaces that are left in the row as if they are young goats."

813- It is narrated on the authority of Jabir Ibn Samurah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him"

رَجُلاً خَارِجاً صَدْرُهُ مِنَ الصَّفِّ فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَقُولُ: **«لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»**.

808 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصُّفُوفَ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ مَنَاكِبَنَا وَصُدُورَنَا وَيَقُولُ: **«لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ»** وَكَانَ يَقُولُ: **«إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْمُتَقَدِّمَةِ»**.

(26) ـ ما يقولُ الإمامُ إذا تَقَدَّمَ في تَسْوِيَةِ الصُّفُوفِ

809 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ عَوَاتِقَنَا وَيَقُولُ: **«اسْتَوُوا وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَلْيَلِيَنِّي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»**.

(27) ـ كَمْ مَرَّةً يقول اسْتَوُوا

810 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«اسْتَوُوا اسْتَوُوا اسْتَوُوا فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ»**.

(28) ـ حَثُّ الإمام على رَصِّ الصُّفُوفِ والمُقَارَبَةِ بينها

811 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: **«أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي»**.

812 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: **«رَاصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَاذُوا بِالأَعْنَاقِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأَرَى الشَّيَاطِينَ تَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ»**.

813 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنِ الأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ:

came out to us and said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

[29] The Superiority Of The First And Second Rows

814- It is narrated on the authority of Al-Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah's prayer thrice upon the first row (of the praying people), and once upon the second row.

[30] The Last Row

815- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete the first row and such as next to it (and so on), and if there is any shortage, let it be in the last row."

[31] What About Such As Connects A Row?

816- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who connects a row (by filling whatever space it has), Allah keeps good relation with him, and he who cuts off a row (by sitting in the row with no prayer, or preventing anyone to fill the space in the row), Allah severs relation with him."

[32] The Best Of Women's Rows, And The Worst Of Men's Rows

817- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of men's rows (for which they receive the greatest reward) is the first of them, and the worst of them (for which they receive the least reward) is the last of them; and the best of women's rows is the last of them, and the worst of them is the first of them." (This applies to women when they mix with men in prayer. But in case they offer prayer alone, of a surety, the first of their rows is the best, and Allah knows better).

[33] What About The Row Between Pillars?

818- It is narrated on the authority of Abd Al-Hamid Ibn Mahmud that he said: We were offering prayer with Anas Ibn Malik behind one of the governors, and we were pushed until we stood and offered prayer between both pillars, thereupon Anas moved backward. On that he said: We were

«أَلاَ تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ؟» قَالُوا: وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُتِمُّونَ الصَّفَّ الأَوَّلَ ثُمَّ يَتَرَاصُّونَ فِي الصَّفِّ».

(29) ـ فَضْلُ الصَّفِّ الأَوَّلِ على الثاني

814 ـ أَخْبَرَنِي يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جبيرِ بْنِ نَفِيرٍ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «كَانَ يُصَلِّي عَلَى الصَّفِّ الأَوَّلِ ثَلاَثاً وَعَلَى الثَّانِي وَاحِدَةً».

(30) ـ الصَّفُّ الْمُؤَخَّرُ

815 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الصَّفَّ الأَوَّلَ ثُمَّ الَّذِي يَلِيهِ وَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

(31) ـ مَنْ وَصَلَ صَفّاً

816 ـ أَخْبَرَنَا عِيسَى بنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي الزاهِرِيَّةِ عَنْ كَثِيرِ بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَصَلَ صَفّاً وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفّاً قَطَعَهُ اللَّهُ عَزَّ وَجَلَّ».

(32) ـ ذِكْرُ خَيْرِ صُفُوفِ النِّساء وشَرِّ صُفُوفِ الرِّجَالِ

817 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا».

(33) ـ الصَّفُّ بين السَّواري

818 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ هَانِىءٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: كُنَّا مَعَ أَنَسٍ فَصَلَّيْنَا مَعَ أَمِيرٍ مِنَ الأُمَرَاءِ فَدَفَعُونَا حَتَّى قُمْنَا وَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ فَجَعَلَ أَنَسٌ يَتَأَخَّرُ وَقَالَ: قَدْ

careful not to do so during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

[34] The Very Place In The Row That Is Desirable

819- It is narrated on the authority of Al-Bara' that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", I liked to be on his right side.

[35] The Imam Has To Make Short The Prayer

820- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you leads the people in the prayer, let him make it short, for among the people, there are the ill, the weak, and the old one; and when anyone of you prays alone, let him prolong it as much as he likes."

821- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" was the best amongst the people to make short the prayer, even though (his prayer was) perfectly complete (as far as standing, bowing, prostration and sitting are concerned).

822- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I stand in prayer (with the intention to prolong it) but on hearing the cry of a child, I make short my prayer, for I dislike to put his mother to difficulty."

[36] The Concession For The Imam To Prolong The Prayer

823- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to order us to make short the prayer (in congregation), even though he led us in the prayer with (the Surah of) As-Saffat (so that such as likes to imitate his way of recitation might learn it).

[37] Which Act Is Permissible For The Imam To Do In The Prayer?

824- It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer, while he was carrying Umamah, daughter of Abu Al-As on his shoulder: whenever he bowed down, he would place her (on the ground), and whenever he rose from his prostration he would take her once again.

كُنَّا نَتَّقِي هٰذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

(34) ـ المَكَانُ الذي يُسْتَحَبُّ من الصَّفِّ

819 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ ٱبْنِ الْبَرَاءِ عَنِ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ أَحْبَبْتُ أَنْ أَكُونَ عَنْ يَمِينِهِ.

(35) ـ ما على الإمام من التَّخْفِيفِ

820 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ فَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ»**.

821 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ أَخَفَّ النَّاسِ صَلاَةً فِي تَمَامٍ».

822 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنِّي لأَقُومُ فِي الصَّلاَةِ فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأُوجِزُ فِي صَلاَتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ»**.

(36) ـ الرُّخْصَةُ للإمامِ في التَّطْوِيلِ

823 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنِ ٱبْنِ أَبِي ذِئْبٍ قَالَ: أَخْبَرَنِي الْحَارِثُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالتَّخْفِيفِ وَيَؤُمُّنَا بِالصَّافَّاتِ».

(37) ـ ما يَجُوزُ للإمَامِ مِنَ العَمَلِ في الصَّلاةِ

824 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَؤُمُّ النَّاسَ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عَاتِقِهِ فَإِذَا رَكَعَ وضَعَهَا وَإِذَا رَفَعَ مِنْ سُجُودِهِ أَعَادَهَا.

[38] What About The Attempt To Precede The Imam?

825- It is narrated on the authority of Abu Hurairah that he said: Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" said: "Does such as raises his head before the imam not fear that Allah might turn his head into that of a donkey?"

826- It is narrated on the authority of Abdullah Ibn Yazid that he said addressing the people: Al-Bara' told us, and he was reliable, that whenever they offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and he raised his head from bowing, they would stand and keep standing until they would see him having fallen in prostration, and then they would prostrate.

827- It is narrated on the authority of Hittan Ibn Abdullah Ar-Raqishi that he said: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'ah), one from the people entered the prayer and said: "The prayer has been made obligatory along with piety and charity." After Abu Musa had finished the prayer with the end salutation, he faced (the people) and said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hittan! Perhaps it is you who uttered it!" He (Hittan) said: "No. I did not utter it. I feared that you might blame me for it." Abu Musa said: "Verily The Messenger of Allah "Allah's blessing and peace be upon him" taught us the way of offering our prayer. He (The Prophet) said: "Indeed, the imam is made to be followed: Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) kneels down in bowing, you should also bow (after him). When he raises his head (from bowing) and says: "Allah hears him who sends praises to Him", you should say: "Allah, our Lord, to You be all the praises", for Allah "Exalted and Glorified be He" would listen (and respond) to you. When he (the imam) prostrates, you should also prostrate. When he raises his (head from prostration), you should also raise your heads (after him) for the imam prostrates before you and raises (his head) before you." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam precedes you in bowing is equal to the moment in which you bow and raise your head after him, and in this way, his bowing becomes equivalent to yours).

(38) ـ مُبَادَرَةُ الإمام

825 ـ أَخبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: **«أَلاَ يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟»**.

826 ـ أَخبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: «حَدَّثَنَا الْبَرَاءُ وَكَانَ غَيْرَ كَذُوبٍ أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ رَسُولِ اللَّهِ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَاماً حَتَّى يَرَوْهُ سَاجِداً ثُمَّ سَجَدُوا».

827 ـ أَخبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا أَبُو مُوسَى فَلَمَّا كَانَ فِي الْقَعْدَةِ دَخَلَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: أُقِرَّتِ الصَّلاَةُ بِالْبِرِّ وَالزَّكَاةِ فَلَمَّا سَلَّمَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: أَيُّكُمُ الْقَائِلُ هٰذِهِ الْكَلِمَةَ؟ فَأَرَمَّ الْقَوْمُ قَالَ يَا حِطَّانُ: لَعَلَّكَ قُلْتَهَا قَالَ: لاَ وَقَدْ خَشِيتُ أَنْ تَبْكَعَنِي بِهَا فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُنَا صَلاَتَنَا وَسُنَّتَنَا فَقَالَ: **«إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقُولُوا آمِينَ يُجِبْكُمُ اللَّهُ وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا رَفَعَ فَارْفَعُوا فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ. وَيَرْفَعُ قَبْلَكُمْ»**. قَالَ رَسُولُ اللَّهِ ﷺ: **«فَتِلْكَ بِتِلْكَ»**.

[39] When One Leaves His Prayer With The Imam And Completes His Prayer Apart In The Mosque

828- It is narrated on the authority of Jabir that he said: A man from amongst the Ansar came after the prayer had been established. He entered the mosque and offered prayer behind Mu'adh Ibn Jabal, who prolonged the prayer, thereupon the man turned away, and offered prayer apart in one corner of the mosque, and then he left. When Mu'adh finished it was said to him: "So and so did such and such." Mu'adh said: "When it is morning, I will go and make a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him". Mu'adh went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" invited the man and asked him: "What led you to do what you did?" He said: "O Messenger of Allah! I was working along the day on my camel which was used for carrying water, and when I came the prayer had been established. I entered the mosque, and offered prayer with him, and he recited such and such (long) Surahs, and he prolonged the prayer. I turned away and offered prayer apart in one corner of the mosque." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Mu'adh! Are you going to put (the people praying behind you) to trial? O Mu'adh! Are you going to put (the people praying behind you) to trial? O Mu'adh! Are you going to put (the people praying behind you) to trial?"

[40] Following The Imam When He Prays As Sitting

829- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. he led us in one of the prayers as sitting, and we prayed behind him as sitting. When he finished from the prayer he said: "No doubt, the imam is made to be followed: when he prays while standing, you should pray while standing; when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he falls in prostration, you should also fall in prostration; and when he prays as sitting, you all should pray as sitting."

830- It is narrated on the authority of A'ishah that she said: When Allah's Apostle "Allah's blessing and peace be upon him" became seriously ill, Bilal came to him to inform him of the due time of the prayer. He said: "Tell Abu Bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to

(39) ـ خُرُوجُ الرَّجُلِ من صَلاةِ الإمام وفَرَاغُهُ من صَلاته في ناحية المَسْجِدِ

828 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ فُضَيْلٍ عَنِ الأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ وَأَبِي صَالِحٍ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ وَقَدْ أُقِيمَتِ الصَّلاَةُ فَدَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ مُعَاذٍ فَطَوَّلَ بِهِمْ فَانْصَرَفَ الرَّجُلُ فَصَلَّى فِي نَاحِيَةِ الْمَسْجِدِ ثُمَّ ٱنْطَلَقَ فَلَمَّا قَضَى مُعَاذٌ الصَّلاَةَ قِيلَ لَهُ: إِنَّ فُلاَناً فَعَلَ كَذَا وَكَذَا فَقَالَ مُعاذٌ: لَئِنْ أَصْبَحْتُ لأَذْكُرَنَّ ذٰلكَ لِرَسُولِ اللَّهِ ﷺ فَأَتَى مُعَاذٌ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ فَقَالَ: «**مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟**» فَقَالَ: يَا رَسُولَ اللَّهِ عَمِلْتُ عَلَى نَاضِحِي مِنَ النَّهَارِ فَجِئْتُ وَقَدْ أُقِيمَتِ الصَّلاَةُ فَدَخَلْتُ الْمَسْجِدَ فَدَخَلْتُ مَعَهُ فِي الصَّلاَةِ فَقَرَأَ سُورَةَ كَذَا وَكَذا فَطَوَّلَ فَانْصَرَفْتُ فَصَلَّيْتُ فِي نَاحِيَةِ الْمَسْجِدِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَفَتَّانٌ يَا مُعَاذُ؟ أَفَتَّانٌ يَا مُعَاذُ؟ أَفَتَّانٌ يَا مُعَاذُ؟**».

(40) ـ الائتمامُ بالإمام يُصَلِّي قَاعِداً

829 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الأَيْمَنُ فَصَلَّى صَلاَةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهُ قُعُوداً فَلَمَّا انْصَرَفَ قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ ٱللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعُونَ**».

830 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ وَإِنَّهُ مَتَى يَقُومُ فِي مَقَامِكَ لاَ يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ

make the people hear him. Would you order Umar (to lead the prayer)?" The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer." Then I told Hafsah to say to him the same (as I had said) and she did accordingly. The Prophet "Allah's blessing and peace be upon him" said: "Verily you, women, are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu Bakr was ordered to lead the prayer. When he stood to lead the prayer, Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to carry on. The Prophet "Allah's blessing and peace be upon him" proceeded on until he sat on the left side of Abu Bakr. The Messenger of Allah "Allah's blessing and peace be upon him" was leading the prayer as sitting, and Abu Bakr was praying while standing. Abu Bakr was following the Prophet "Allah's blessing and peace be upon him" and the people were following Abu Bakr (in the prayer).

831- It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: I visited A'ishah and asked her: "Would you not tell me about the fatal sickness of the Messenger of Allah "Allah's blessing and peace be upon him"?" A'ishah said: "When the Prophet "Allah's blessing and peace be upon him" became seriously ill he asked whether the people had prayed. We replied: "No. O Allah's Apostle! They are waiting for you." He added: "Put water for me in a trough." A'ishah added: We did so. He took a bath and tried to get up but fell unconscious. When he recovered, he again asked whether the people had prayed. We said: "No, they are waiting for you. O Allah's Apostle!" He again said: "Put water in a trough for me." He sat down and took a bath and tried to get up but he fell unconscious again. Then he recovered and said in the third time the same as he had said. At that time, the people were in the mosque waiting for The Prophet "Allah's blessing and peace be upon him" for the Isha prayer. The Prophet "Allah's blessing and peace be upon him" sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to lead the people in the prayer." Abu Bakr was a softhearted man, so he demanded Umar to lead the prayer but Umar replied: "You are more entitled to do." So Abu Bakr led the prayer in those days. When The Prophet "Allah's blessing and peace be upon him" felt a bit better, he came out for Zhuhr prayer with the help of two persons one of whom was Al-Abbas, While Abu Bakr was leading the people in the prayer.

فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**». فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ. فَقَالَتْ لَهُ، فَقَالَ: «**إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبَاتُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**». قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ فَلَمَّا دَخَلَ فِي الصَّلاَةِ وَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ فَذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ قُمْ كَمَا أَنْتَ. قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَنْ يَسَارِ أَبِي بَكْرٍ جَالِساً، فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِساً وَأَبُو بَكْرٍ قَائِماً يَقْتَدِي بِرَسُولِ اللَّهِ ﷺ وَالنَّاسُ يَقْتَدُونَ بِصَلاَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

831 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَصَلَّى النَّاسُ؟**» فَقُلْنَا لاَ وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «**ضَعُوا لِي مَاءً فِي الْمِخْضَبِ**». فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفاقَ فَقَالَ: «**أَصَلَّى النَّاسُ؟**» قُلْنَا: لاَ هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ فَقَالَ: «**ضَعُوا لِي مَاءً فِي الْمِخْضَبِ**» فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ ثُمَّ أُغْمِيَ عَلَيْهِ ثُم قَالَ فِي الثَّالِثَةِ مِثْلَ قَوْلِهِ قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرونَ رَسُولَ اللَّهِ ﷺ لِصَلاَةِ الْعِشَاءِ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ أَنْ صَلِّ بِالنَّاسِ فَجَاءَهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً رَقِيقاً فَقَالَ: يَا عُمَرُ صَلِّ بِالنَّاسِ فَقَالَ: أَنْتَ أَحَقُّ بِذٰلِكَ فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَجَاءَ يُهَادَى بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلاَةِ الظُّهْرِ فَلَمَّا رَآهُ

When Abu Bakr saw him he wanted to retreat but The Prophet "Allah's blessing and peace be upon him" beckoned to him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was leading the prayer while standing, and the people were following Abu Bakr, and The Prophet "Allah's blessing and peace be upon him" was offering prayer while sitting." Ubaidullah added: I went to Abdullah Ibn Abbas and said to him: "Do you allow me to expose to you what A'ishah had related to me about the fatal sickness of the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Alright. Tell me." I told him what A'ishah had reported to me. He did deny nothing of what she had told me. But he asked: "Did she name to you the other man who was with Al-Abbas?" I answered: "No." he said: "He was Ali Ibn Abu Talib."

[41] When The Intentions Of Both The Imam And Such As Prays Behind Him Differ

(I.e. when the intention of the imam is to assume an obligatory prayer, and that of such as prays behind him is to assume a supererogatory prayer, and vice versa).

832- It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh Ibn Jabal used to offer the Isha prayer with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he delayed in offering the prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he went and led the Isha prayer and recited The Surah of Al-Baqarah. Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah! and I will go and make a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him"." then, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Mu'adh used to offer Isha prayer with you and then he would come and lead us in the prayer. Last night, you prolonged the prayer, and after he had offered prayer with you he came and led us in the prayer, in which he recited the Surah of The Heifer. When I heard that, I moved backward and prayed alone. However, We look after camels for watering, and work with our own hands during the day." The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (who pray behind you) to trial? Recite such-and-such a Surah, and such-and-such a Surah."

أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لاَ يَتَأَخَّرَ وَأَمَرَهُمَا فَأَجْلَسَاهُ إِلَى جَنْبِهِ فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي قَائِماً وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي قَاعِداً فَدَخَلْتُ عَلَى ٱبْنِ عَبَّاسٍ فَقُلْتُ: أَلاَ أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ فَحَدَّثْتُهُ فَمَا أَنْكَرَ مِنْهُ شَيْئاً غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لاَ. قَالَ: هُوَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ.

(41) ـ اخْتِلافُ نِيَّةِ الإمام والمَأْمُومِ

832 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ يَؤُمُّهُمْ فَأَخَّرَ ذَاتَ لَيْلَةٍ الصَّلاَةَ وَصَلَّى مَعَ النَّبِيِّ ﷺ ثُمَّ رَجَعَ إِلَى قَوْمِهِ يَؤُمُّهُمْ فَقَرَأَ سُورَةَ الْبَقَرَةِ فَلَمَّا سَمِعَ رَجُلٌ مِنَ الْقَوْمِ تَأَخَّرَ فَصَلَّى ثُمَّ خَرَجَ فَقَالُوا: نَافَقْتَ يَا فُلاَنُ فَقَالَ: واللَّهِ مَا نَافَقْتُ وَلآتِيَنَّ النَّبِيَّ ﷺ فَأُخْبِرُهُ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ مُعَاذاً يُصَلِّي مَعَكَ ثُمَّ يَأْتِينَا فَيَؤُمُّنَا وَإِنَّكَ أَخَّرْتَ الصَّلاَةَ الْبَارِحَةَ فَصَلَّى مَعَكَ ثُمَّ رَجَعَ فَأَمَّنَا فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَلَمَّا سَمِعْتُ ذٰلِكَ تَأَخَّرْتُ فَصَلَّيْتُ وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِأَيْدِينَا فَقَالَ لَهُ النَّبِيُّ ﷺ: **«يَا مُعَاذُ أَفَتَّانٌ أَنْتَ؟ ٱقْرَأْ بِسُورَةِ كَذَا وَسُورَةِ كَذَا»**.

833- It is narrated on the authority of Abu Bakrah that The Messenger of Allah "Allah's blessing and peace be upon him" offered Fear prayer: he prayed two rak'ahs with those who were behind him, and further two rak'ahs with those who came (and stood behind him after them). in this way, it was of four rak'ahs for The Messenger of Allah "Allah's blessing and peace be upon him", and of only two rak'ahs for each (of both parties).

[42] The Superiority Of (Offering Prayer In) Congregation

834- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering prayer in congregation is twenty-seven degrees higher than offering prayer alone."

835- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward received for) offering prayer in congregation is twenty-five times greater than (that received for) the prayer offered by anyone of you alone."

836- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward received for) offering prayer in congregation is twenty-five times greater than (that received for) the prayer offered by anyone of you alone."

[43] When The Group Of Praying People Is Of Three

837- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, let one of them lead the prayer, and such as recites the Qur'an best among them is more entitled to lead the prayer."

[44] When The Group Is Of A Man, A Boy And A Woman

838- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and A'ishah was standing behind us, and she was praying with us, and I was standing by the side of Allah's Apostle "Allah's blessing and peace be upon him", praying with him.

[45] When The Group Is Of Two Persons

839- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and I stood on his left side, thereupon he caught me with his left hand, and made me stand on his right side.

833 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلاَةَ الْخَوْفِ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَبِالَّذِينَ جَاؤوا رَكْعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعاً وَلِهٰؤُلاَءِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

(42) ـ فَضْلُ الجَمَاعَةِ

834 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«صَلاَةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً»**.

835 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ أَحَدِكُمْ وَحْدَهُ خَمْساً وَعِشْرِينَ جُزْءاً»**.

836 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمَّار قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«صَلاَةُ الْجَمَاعَةِ تَزِيدُ عَلَى صَلاَةِ الْفَذِّ خَمْساً وَعِشْرِينَ دَرَجَةً»**.

(43) ـ الجَمَاعَةُ إذا كانوا ثلاثةً

837 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا كَانُوا ثَلاَثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ»**.

(44) ـ الجَمَاعَةُ إذا كانوا ثَلاثَةً رَجُلٌ وصَبِيٌّ وامرأةٌ

838 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أخبرني زِيادٌ أَنَّ قَزَعَةَ مولَى لعبدِ القيسِ أخبرَه، أنه سمِعَ عِكْرِمَةَ قالَ: قالَ ابنُ عباسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلي مَعَنَا وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

(45) ـ الجَمَاعَةُ إذا كانوا اثْنَيْنِ

839 ـ أَخْبَرَنَا سُوَيْدُ بنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَدِهِ الْيُسْرَى فَأَقَامَنِي عَنْ يَمِينِهِ.

840- It is narrated on the authority of Ubai Ibn Ka'b that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer with us, and then he asked: "Is so and so present?" they answered in the negative. He further asked: "Is so and so present?" they answered in the negative, thereupon he said: "No doubt, those two prayers (Isha and Fajr) are the heaviest upon the hypocrites, and if you know (what excellence) they have, surely you will come to attend them even if crawling. No doubt, the first row (of praying people) is like the row of angels; and if you know its superiority you will hasten to come to it. Verily. The prayer of one with another is much better than his prayer alone, and his prayer with two is much better than his prayer with one, and the more there is increase in number, the more it becomes dear in the Sight of Allah Almighty."

[46] Offering Supererogatory Prayer In Congregation

841- It is narrated on the authority of Itban Ibn Malik that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! the torrent hinders me from reaching the mosque of my people (because I'm blind, and I lead them in prayer): so, I like that you should come and offer prayer in a certain location of my house, so that I would take it as a place of worship." the Messenger of Allah "Allah's blessing and peace be upon him" said: "We will do, Allah Willing." When the Messenger of Allah "Allah's blessing and peace be upon him" entered the house he asked me: "Where do you like (me to offer prayer in your house)?" I pointed out a corner in the house, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood and we aligned behind him, and he led us in a two-rak'ah prayer.

[47] Offering The Missing Prayer In Congregation

842- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" faced us when he stood to lead the prayer before he magnified (Allah to assume the prayer) and said: "Establish your rows, and stick to each other, for I see you from behind my back."

843- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: One night we were travelling with The Prophet "Allah's blessing and peace be upon him" when some people said: "We wish that Allah's Apostle "Allah's blessing and peace be upon him" would take rest along with us during the last hours of the night." He said: "I am afraid that you will sleep and miss the (Fajr) prayer." Bilal said: "I will make you get up." So all slept (except for) Bilal (who) rested his back against his mount.

840 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِيهِ، قَالَ شُعْبَةُ: وَقَالَ أَبُو إِسْحَاقَ: وَقَدْ سَمِعْتُهُ مِنْهُ وَمِنْ أَبِيهِ قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْماً صَلاَةَ الصُّبْحِ فَقَالَ: «**أَشَهِدَ فُلاَنٌ الصَّلاَةَ؟**» قَالُوا: لا قَالَ: «**فَفُلاَنٌ؟**» قَالُوا: لاَ قَالَ: «**إِنَّ هَاتَيْنِ الصَّلاَتَيْنِ مِنْ أَثْقَلِ الصَّلاَةِ عَلَى الْمُنَافِقِينَ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً وَالصَّفُّ الأَوَّلُ عَلَى مِثْلِ صَفِّ الْمَلاَئِكَةِ وَلَوْ تَعْلَمُونَ فَضِيلَتَهُ لابْتَدَرْتُمُوهُ وَصَلاَةُ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلاَتِهِ وَحْدَهُ وَصَلاَةُ الرَّجُلِ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلاَتِهِ مَعَ الرَّجُلِ وَمَا كَانُوا أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ**».

(46) ـ الجَمَاعَةُ للنَّافلة

841 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ مَحْمُودٍ عَنْ عِتْبَانَ بْنَ مَالِكٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ السُّيُولَ لَتَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَأُحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّي فِي مَكَانٍ مِنْ بَيْتِي أَتَّخِذُهُ مَسْجِداً فَقَالَ رَسُولُ اللَّهِ ﷺ: «**سَنَفْعَلُ**»، فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ قَالَ: «**أَيْنَ تُرِيدُ؟**» فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَفْنَا خَلْفَهُ فَصَلَّى بِنَا رَكْعَتَيْنِ.

(47) ـ الجَمَاعَةُ للفَائِتِ من الصَّلاة

842 ـ أَنْبَأَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «**أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي**».

843 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو زُبَيْدٍ وَاسْمُهُ عَبْثَرُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ قَالَ: «**إِنِّي أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلاَةِ**». قَالَ بِلاَلٌ: أَنَا أَحْفَظُكُمْ، فَاضْطَجَعُوا فَنَامُوا وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «**يَا بِلاَلُ، أَيْنَ مَا قُلْتَ؟**» قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ.

But, he too was overwhelmed (by sleep). The Prophet "Allah's blessing and peace be upon him" got up when the edge of the sun had risen and said: "O Bilal! What about your statement?" He replied: "I have never slept as such (before)." The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer." The Prophet "Allah's blessing and peace be upon him" performed ablution and when the sun rose high and became bright, he stood up and led the prayer.

[48] The Severe Warning Of Leaving (The Prayer In) Congregation

844- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: Abu Ad-Darda' asked me: "Where is your residence?" I said: "In a village near Hims." He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no village nor town having (at least) three persons in which the prayer is not established in congregation but that Satan has possessed them. So, stick to (offering prayer in) congregation for indeed the wolf eats only such as lives alone."

[49] The Severe Warning Of Remaining Behind The Congregation

845- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

[50] Guarding Strictly The Prayers Where They Are called For

846- It is narrated on the authority of Abdullah that he said: He, who likes to meet Allah tomorrow as Muslim, should keep on offering those (obligatory congregational) prayers, wherever the call for prayer is pronounced for them (i.e. in the mosques). That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (prayers). I do not think but anyone of you has in his house a place of worship, in which he prays. But even, if you pray in your houses and fail to attend (the congregational prayer in) your mosques, you would give up the tradition of your Prophet; and if you give up the tradition of your Prophet, you would go astray. No man, purifies himself (by performing ablution) perfectly, then walks to attend one of those (obligatory congregational)

قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ فَرَدَّهَا حِينَ شَاءَ قُمْ يَا بِلاَلُ فَأَذِّنِ النَّاسَ بِالصَّلاَةِ» فَقَامَ بِلاَلٌ فَأَذَّنَ فَتَوَضَّؤُوا يَعْنِي حِينَ ارْتَفَعَتِ الشَّمْسُ ثُمَّ قَامَ فَصَلَّى بِهِمْ.

(48) ـ التَّشْدِيدُ فِي تَرْكِ الجَمَاعَةِ

844 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ قَالَ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ الْكَلاَعِيُّ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: قَالَ لِي أَبُو الدَّرْدَاءِ أَيْنَ مَسْكَنُكَ؟ قُلْتُ: فِي قَرْيَةٍ دُوَيْنَ حِمْصَ فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ ثَلاَثَةٍ فِي قَرْيَةٍ وَلاَ بَدْوٍ لاَ تُقَامُ فِيهِمُ الصَّلاَةُ إِلاَّ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ». قَالَ السَّائِبُ: يَعْنِي بِالْجَمَاعَةِ الْجَمَاعَةَ فِي الصَّلاَةِ.

(49) ـ التَّشْدِيدُ فِي التَّخَلُّفِ عن الجَمَاعَةِ

845 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْماً سَمِيناً أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

(50) ـ المُحَافَظَةُ على الصَّلَوَاتِ حيث يُنَادَى بهنَّ

846 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ عَنْ عَلِيِّ بْنِ الأَقْمَرِ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ: «أَنَّهُ كَانَ يَقُولُ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَداً مُسْلِماً فَلْيُحَافِظْ عَلَى هَؤُلاَءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَإِنِّي لاَ أَحْسَبُ مِنْكُمْ أَحَداً إِلاَّ لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ عَبْدٍ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَمْشِي إِلَى صَلاَةٍ إِلاَّ كَتَبَ

prayers except that Allah would record a good deed in his favour for every step he takes, raise him a degree, and efface a sin from him because of it. I witnessed the time when we used to make our steps (to the mosque) of a narrow pace (to make our steps more in number, and thus receive more good deeds and plot out more evil deeds); and I witnessed the time when no one failed to attend it, except a hypocrite, who was famous for his hypocrisy. Therefore, I witnessed the time when a (sick) man was brought with the help of two men till he was set up in a row.

847- It is narrated on the authority of Abu Hurairah that he said: A blind man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I have no one to lead me on the way to the (mosque to attend the congregational) prayer." He asked him to give him concession to pray in his house, and Allah's Apostle "Allah's blessing and peace be upon him" gave him concession. When he went away he called him and said: "Do you hear the call for prayer?" he answered in the affirmative, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Then, answer the call (to the prayer in the mosque)."

848- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ibn Umm Maktum said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Medina has a lot of animals (on my way to the mosque to attend the prayer in congregation)." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Do you hear (the Mu'adhdhin saying): "Come to prayer! Come to prosperity"?" he answered in the affirmative, thereupon he said to him: "Then, go to attend the prayer (in congregation from where you hear the call for prayer)." He gave him no concession (to pray in his house).

[51] The Legal Excuse To Leave The (Prayer In) Congregation

849- It is narrated on the authority of Hisham Ibn Urwah from his father that Abdullah Ibn Arqam used to lead his companions in the prayer. One day, the prayer was due, thereupon he went to answer the call of nature and then when he returned he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "If (the prayer is due and) anyone of you feels (his need to) excrete, let him start with it before offering the prayer."

850- It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the super is served and the prayer is established at the same time, start with having your supper."

851- It is narrated on the authority of Abu Al-Malih from his father that he said: We were with Allah's Apostle "Allah's blessing and peace be upon

اللَّهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً أَوْ يَرْفَعُ لَهُ بِهَا دَرَجَةً أَوْ يُكَفِّرُ عَنْهُ بِهَا خَطِيئَةً وَلَقَدْ رَأَيْتُنَا نُقَارِبُ بَيْنَ الْخُطَا وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ».

847 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْمَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الصَّلاَةِ فَسَأَلَهُ أَنْ يُرَخِّصَ لَهُ فِي بَيْتِهِ فَأَذِنَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ قَالَ لَهُ: **«أَتَسْمَعُ النِّدَاءَ بِالصَّلاَةِ؟»** قَالَ: نَعَمْ قَالَ: **«فَأَجِبْ»**.

848 ـ أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ ح. وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا قَاسِمُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ أُمِّ مَكْتُومٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ قَالَ: **«هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ؟»** قَالَ: نَعَمْ. قَالَ: **«فَحَيَّ هَلاً»**. وَلَمْ يُرَخِّصْ لَهُ.

(51) ـ العُذْرُ فِي تَرْكِ الجَمَاعَةِ

849 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ أَرْقَمَ كَانَ يَؤُمُّ أَصْحَابَهُ فَحَضَرَتِ الصَّلاَةُ يَوْماً فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا وَجَدَ أَحَدُكُمُ الْغَائِطَ فَلْيَبْدَأْ بِهِ قَبْلَ الصَّلاَةِ»**.

850 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا حَضَرَ الْعِشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَؤُوا بِالْعِشَاءِ»**.

851 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِحُنَيْنٍ

him" at Hunain when we received much rain, thereupon the caller of Allah's Apostle "Allah's blessing and peace be upon him" announced that "you should offer prayer in your tents."

[52] The Limit At Which One Is Regarded To Have Joined The (Prayer in) Congregation

852- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then comes out aiming at the mosque (to attend the prayer in congregation), and then he finds that the people have prayed, Allah will write for him the like of the reward of such as has attended it, without reducing anything from theirs."

853- It is narrated on the authority of Uthman Ibn Affan that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "He, who performs ablution perfectly for the prayer, and then walks to attend the (obligatory) written prayers, which he offers with the people or with the group, or (in congregation) in the mosque, Allah forgives his sins for him."

[53] Repeating The Prayer In Congregation After Offering It Alone

854- It is narrated on the authority of Mihjan that he was sitting in a gathering with Allah's Apostle "Allah's blessing and peace be upon him" when the call for prayer was pronounced, thereupon Allah's Apostle "Allah's blessing and peace be upon him" stood (and went to offer prayer), and when he returned, Mihjan was still in his gathering. On that Allah's Apostle "Allah's blessing and peace be upon him" asked him: "What prevented you from offering prayer with us? Are you not a Muslim?" he said: "Nay! I'm a Muslim. But I've offered prayer while I was with my family (before I came out)." Allah's Apostle "Allah's blessing and peace be upon him" said: "If you come out (and the call for prayer is pronounced) pray with the people even though you've prayed earlier."

[54] Such As Offers Fajr Prayer Alone Repeats It With The Group

855- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad Al-Amiri from his father that he said: Once, I offered Fajr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in the mosque of Khaif. When the prayer was over, two men were found and they were sitting in one corner of the mosque. They were invited and they came in a state of fright. He (the Prophet) asked them: "What prevented you from offering prayer with us?" they said: "O Messenger of Allah! We offered prayer in our dwelling places." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so! If you offer prayer in

فَأَصَابَنَا مَطَرٌ فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ صَلُّوا فِي رِحَالِكُمْ».

(52) ـ حَدُّ إِدْرَاكِ الجَمَاعَةِ

852 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ ابْنِ طَحْلاَءَ عَنْ مُحْصِنِ بْنِ عَلِيٍّ الْفِهْرِيِّ عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ عَامِداً إِلَى الْمَسْجِدِ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا كَتَبَ اللَّهُ لَهُ مِثْلَ أَجْرِ مَنْ حَضَرَهَا وَلاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً»**.

853 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وعَبْدَ اللَّهِ بْنِ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ تَوَضَّأَ لِلصَّلاَةِ فَأَسْبَغَ الْوُضُوءَ ثُمَّ مَشَى إِلَى الصَّلاَةِ الْمَكْتُوبَةِ فَصَلاَّهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ»**.

(53) ـ إِعَادَةُ الصَّلاةِ مع الجَمَاعَةِ بعد صَلاةِ الرَّجُلِ لنَفْسِهِ

854 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ بَنِي الدِّيلِ يُقَالُ لَهُ بُسْرُ بْنُ مِحْجَنٍ عَنْ مِحْجَنٍ: أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ ﷺ فَأُذِّنَ بِالصَّلاَةِ فَقَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ وَمِحْجَنٌ فِي مَجْلِسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«مَا مَنَعَكَ أَنْ تُصَلِّيَ؟ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟»** قَالَ: بَلَى وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ»**.

(54) ـ إِعَادَةُ الفَجْرِ مع الجَمَاعَةِ لمن صَلَّى وَحْدَهُ

855 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ بْنِ الأَسْوَدِ الْعَامِرِيُّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْفَجْرِ فِي مَسْجِدِ الْخَيْفِ فَلَمَّا قَضَى صَلاَتَهُ إِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ قَالَ: **«عَلَيَّ بِهِمَا»**، فَأُتِيَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا فَقَالَ: **«مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟»** قَالاَ: يَا رَسُولَ اللَّهِ إِنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ: **«فَلاَ**

your dwelling places, and then you join the mosque (in which the prayer is being offered in) congregation, let you offer prayer with them, for it is then regarded as supererogatory for you."

[55] Repeating The Prayer With The Group After Its Time Is Over

856- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me, and he struck my thigh: "O Abu Dharr! What are you going to do if you come to live among a people who will delay the (obligatory) prayers from their due times?" I said: "What do you order me O Messenger of Allah?" he said: "Offer the prayer just at its due time, and then go to fulfill your needs; and in case the prayer is established while you are in the mosque, offer it once again (and it will be accounted as additional prayer for you)."

[56] No Prayer Is Due Upon Such As Prays It In Congregation With The Imam In The Mosque

857- It is narrated on the authority of Sulaiman, the freed slave of Maimunah that he said: I saw Ibn Umar sitting on the Floor and the people were praying, thereupon I asked him: "O Abu Abd Ar-Rahman! Why are you not praying?" he said: "I've prayed earlier (in congregation): I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The same prayer should not be offered twice on the same day."

[57] Hastening Earnestly To Offer Prayer

858- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to offer prayer (in congregation in the mosque), do not come as running, but rather come to offer it as walking, having tranquillity over you, and pray what you catch up, and complete what you miss."

[58] Hastening To Offer Prayer Without Running

859- It is narrated on the authority of Abu Rafi' that he said: It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" to go to (the dwelling places of) Banu Abd Al-Ashhal and have talks with them for some time until he would return fast to offer Maghrib prayer. While The Messenger of Allah "Allah's blessing and peace be upon him" was hastening to offer Maghrib prayer, we came upon (the graveyard of) Baqi' thereupon he said: "Fi to you! Fi to you!" I felt it, and thus I remained behind, thinking he intended me. He asked me: "What is wrong with you? Proceed on!" I asked: "Have I done anything evil?" he asked: "What is the reason for your statement?" I said: "You said to me "Fi to you"." He said:

تَفْعَلاَ! إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ».

(55) ـ إِعَادَةُ الصَّلاةِ بعد ذَهَابِ وَقْتِهَا مَعَ الجَمَاعَةِ

856 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ وَاللَّفْظُ لَهُ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي: **«كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا؟»** قَالَ: مَا تَأْمُرُ؟ قَالَ: **«صَلِّ الصَّلاَةَ لِوَقْتِهَا ثُمَّ اذْهَبْ لِحَاجَتِكَ فَإِنْ أُقِيمَتِ الصَّلاَةُ وَأَنْتَ فِي الْمَسْجِدِ فَصَلِّ».**

(56) ـ سُقُوطُ الصَّلاة عَمَّنْ صَلَّى مَعَ الإمام في المَسْجِدِ جَمَاعَةً

857 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ سُلَيْمَانَ مَوْلَى مَيْمُونَةَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ جَالِساً عَلَى الْبَلاَطِ وَالنَّاسُ يُصَلُّونَ قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ: مَا لَكَ لاَ تُصَلِّي؟ قَالَ: إِنِّي قَدْ صَلَّيْتُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تُعَادُ الصَّلاَةُ فِي يَوْمٍ مَرَّتَيْنِ».**

(57) ـ السَّعْيُ إلى الصَّلاة

858 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَتَيْتُمُ الصَّلاَةَ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا».**

(58) ـ الإِسْرَاعُ إلى الصَّلاة من غَيْرِ سَعْيٍ

859 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ مَنْبُوذٍ عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي رَافِعٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَصْرَ ذَهَبَ إِلَى بَنِي عَبْدِ الأَشْهَلِ فَيَتَحَدَّثُ عِنْدَهُمْ حَتَّى يَنْحَدِرَ لِلْمَغْرِبِ. قَالَ أَبُو رَافِعٍ: فَبَيْنَمَا النَّبِيُّ ﷺ يُسْرِعُ إِلَى الْمَغْرِبِ مَرَرْنَا بِالْبَقِيعِ فَقَالَ: **«أُفٍّ لَكَ أُفٍّ لَكَ».** قَالَ: فَكَبُرَ ذٰلِكَ فِي ذَرْعِي فَاسْتَأْخَرْتُ وَظَنَنْتُ أَنَّهُ يُرِيدُنِي فَقَالَ: **«مَا لَكَ؟ امْشِ».** فَقُلْتُ: أَحْدَثْتُ حَدَثاً قَالَ: **«مَا ذَاكَ؟»** قُلْتُ: أَفَفْتَ بِي

"No (it is not you whom I've intended): but this is so and so, whom I sent to collect the objects of charity from sons of so and so, and he misappropriated a woollen sheet, and now he is dressed in the like of it of fire."

860- The same is narrated on the authority of Abu Rafi' through another chain of transmission.

[59] Going To Prayer As Early As It Could Be (Before Others)

861- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the example of such as goes as early as it could be (before others) to offer prayer (in congregation) is like the example of him who gives a camel as a gift; and (the example of) such as comes next to him is like him who gives a cow as a gift; and (the example of) such as comes next to him is like him who gives a ram as a gift; and (the example of) such as comes next to him is like him who gives a hen; and (the example of) such as comes next to him is like him who gives an egg."

[60] No (Supererogatory) Prayer Is Desirable On Pronouncing Iqamah (For Obligatory Prayer)

862- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Iqamah for prayer is established, no prayer should be offered barring the (obligatory) written prayer."

863- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Iqamah for prayer is established, no prayer should be offered barring the (obligatory) written prayer."

864- It is narrated on the authority of Ibn Buhainah that he said: Once, the Morning prayer was established, and The Messenger of Allah "Allah's blessing and peace be upon him" saw a man praying (the two rak'ahs offered before Fajr) thereupon he said to him: "Do you offer four rak'ahs for Morning prayer (instead of two)?"

[61] When One Prays The Two (Supererogatory) Rak'ahs (To Be Offered) Before Fajr While The Imam Is In Prayer

865- It is narrated on the authority of Abdullah Ibn Sarjis that he said: A person entered the mosque, while The Messenger of Allah "Allah's blessing and peace be upon him" was leading the dawn prayer. He offered the two rak'ahs (which are performed before Fajr), and then joined The prayer. When The Messenger of Allah "Allah's blessing and peace be upon him" finished

قَالَ: «لاَ وَلٰكِنْ هٰذَا فُلاَنٌ بَعَثْتُهُ سَاعِياً عَلَى بَنِي فُلاَنٍ فَغَلَّ نَمِرَةً فَدُرِّعَ الآنَ مِثْلَهَا مِنْ نَارٍ».

860 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَنْبُوذٌ رَجُلٌ مِنْ آلِ أَبِي رَافِعٍ عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ؛ عَنْ أَبِي رَافِعٍ نَحْوَهُ.

(59) ـ التَّهْجِيرُ إِلَى الصَّلاَةِ

861 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو عَبْدِ اللَّهِ الأَغَرُّ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْمُهَجِّرِ إِلَى الصَّلاَةِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَقَرَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْكَبْشَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَيْضَةَ».

(60) ـ ما يُكْرَهُ مِنَ الصَّلاة عند الإِقَامَةِ

862 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةَ».

863 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الحَكَمِ ومحَمَّدُ بنُ بشَّارٍ قالاَ: حدّثنا محمّد عن شعبةَ عَن ورقاءَ بن عُمر، عن عَمرو بن دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةَ».

864 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنِ ٱبْنِ بُحَيْنَةَ قَالَ: أُقِيمَتْ صَلاَةُ الصُّبْحِ فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعاً؟!».

(61) ـ فيمن يُصَلِّي رَكْعَتَيِ الفَجْرِ والإِمامُ في الصَّلاة

865 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: جَاءَ رَجُلٌ ورَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الصُّبْحِ فَرَكَعَ الرَّكْعَتَيْنِ ثُمَّ دَخَلَ فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلاَتَهُ قَالَ: «يَا فُلاَنُ أَيُّهُمَا صَلاَتُكَ؟

the prayer, he said: "O so-and-so! Which one of these two prayers did you regard (as your obligatory prayer): The one that you offered alone or the prayer that you performed with us?"

[62] When One Stands Alone Behind The Row

866- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in our house, and I and an orphan belonging to us offered prayer behind him, and Umm Sulaim prayed behind us.

867- It is narrated on the authority of Ibn Abbas that he said: There was a woman, the prettiest of people, who used to offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the people used to go forward to be in the first row, so that he would not see her, and another used to go back to the last row (so that he would be able to see her); and whenever he bowed (and said) as such he would look (towards her) from underneath his armpit. In connection with her, Allah revealed: "To Us are known those of you who hasten forward, and those who lag behind." (Al-Hijr 24)

[63] Bowing Down Apart From The Row

868- It is narrated on the authority of Abu Bakrah that once he entered the mosque and found the Messenger of Allah "Allah's blessing and peace be upon him" in the bowing posture, thereupon he bowed down apart from the row (as being eager to join the rak'ah). On that the Messenger of Allah "Allah's blessing and peace be upon him" said (after he had finished from the prayer): "Might Allah make you more careful! But do not repeat that."

869- It is narrated on the authority of Abu Hurairah that he said: One day the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, and when he finished and turned away he said (addressing somebody): "O so and so! Should you not make perfect your prayer? Should a praying man not see how he prays for himself (since his imperfect prayer is of no benefit for him in the Sight of Allah)? No doubt, I see (you) from behind my back in the same way as I see (you) in front of me."

[64] Offering Prayer After Zhuhr Prayer

870- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before and further two rak'ahs after Zhuhr prayer, two rak'ahs after Maghrib prayer in his house, two rak'ahs after Isha'; and he never offered any

الَّتِي صَلَّيْتَ مَعَنَا أَوِ الَّتِي صَلَّيْتَ لِنَفْسِكَ؟».

(62) ـ المُنْفَرِدُ خَلْفَ الصَّفِّ

866 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ قَالَ: «سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِنَا فَصَلَّيْتُ أَنَا وَيَتِيمٌ لَنَا خَلْفَهُ وَصَلَّتْ أُمُّ سُلَيْمٍ خَلْفَنَا».

867 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا نُوحٌ يَعْنِي ٱبْنَ قَيْسٍ عَنِ ٱبْنِ مَالِكٍ وَهُوَ عَمْرٌو عَنْ أَبِي الْجَوْزَاءِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: كَانَتِ ٱمْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ قَالَ: فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الأَوَّلِ لِئَلاَّ يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتَ إِبْطِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ﴾.

(63) ـ الرُّكُوعُ دُونَ الصَّفِّ

868 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ زِيَادٍ الأَعْلَمِ قَالَ: حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَالنَّبِيُّ ﷺ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ فَقَالَ النَّبِيُّ ﷺ: **«زَادَكَ ٱللَّهُ حِرْصاً وَلاَ تَعُدْ».**

869 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْماً ثُمَّ ٱنْصَرَفَ فَقَالَ: **«يَا فُلاَنُ أَلاَ تُحَسِّنُ صَلاَتَكَ! أَلاَ يَنْظُرُ الْمُصَلِّي كَيْفَ يصلِّي لِنَفْسِهِ! إِنِّي أُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ بَيْنَ يَدَيَّ».**

(64) ـ الصَّلاةُ بعد الظُّهْرِ

870 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَكَانَ يُصَلِّي بَعْدَ

(supererogatory) prayer after Friday prayer (in the mosque) until he turned away and then he would offer two rak'ahs (in his house).

[65] Offering (Supererogatory) Prayer Before Asr Prayer

871- It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: We asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "Which of you has power to do it?" We said: "Even if we have no power to do it, at least, let's learn it (perchance we would take from it as much as is within our capacity)." On that he said: "When the sun rose from here (i.e. from the East) as much as it would be at the time of Asr prayer (i.e. from the West), he would offer a two-rak'ah prayer. (This refers nearly to the time of the Duha prayer) and when the sun became from here (i.e. the East) as much as it would be at the time of Zhuhr prayer from here (i.e. a short period before the sun would decline), he would offer a four-rak'ah prayer, and further four-rak'ah prayer before Zhuhr, and a two-rak'ah prayer after it, and a four-rak'ah prayer before Asr, making a break between each two with the (Tashahhud in which he would) salute with peace the angels who are nearest to Allah Almighty, and the Prophets, and their followers from amongst the faithful believers and Muslims."

872- It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: I asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "Which of you has power to do it?" then, he told us that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer just when the sun would decline, a four-rak'ah prayer before midday, concluding them with the end salutation."

الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ».

(65) ـ الصَّلاةُ قبل العَصْرِ وذِكْرُ اخْتِلافِ النَّاقِلِينَ عن أبي إسحاق في ذلك

871 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيّاً عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ قَالَ: أَيُّكُمْ يُطِيقُ ذٰلِكَ؟ قُلْنَا: إِنْ لَمْ نُطِقْهُ سَمِعْنَا قَالَ: «كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ فَإِذَا كَانَتْ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعاً وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعاً وَبَعْدَهَا ثِنْتَيْنِ وَيُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعاً يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِتَسْلِيمٍ عَلَى الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ».

872 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فِي النَّهَارِ قَبْلَ الْمَكْتُوبَةِ قَالَ: مَنْ يُطِيقُ ذٰلِكَ؟ ثُمَّ أَخْبَرَنَا قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حِينَ تَزِيغُ الشَّمْسُ رَكْعَتَيْنِ وَقَبْلَ نِصْفِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ يَجْعَلُ التَّسْلِيمَ فِي آخِرِهِ».

(11) THE BOOK OF PRAYER INAUGURATION

[1] The Act During The Prayer Inauguration

873- It is narrated on the authority of Abdullah Ibn Umar that he said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" inaugurated the prayer with Takbir he would raise both his hands up to the level of his shoulders and then say the Takbir; and whenever he said the Takbir for bowing, he would do the like of that, and whenever he (raised from bowing and) said : "Allah hears such as praises Him" he would also do the like of that and then he would say: "O our lord! All praises be to You". He never raised his hands on prostrating, nor on raising his head from prostration.

[2] Raising Both Hands Before Takbir

874- It is narrated on the authority of Salim from his father Abdullah Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands until he made them at the level of his shoulders whenever he assumed the prayer and then said Takbir; and whenever he said Takbir and bowed he would do the like of that; and whenever he raised his head from bowing he would do the like of that and say: "Allah hears such as praises Him"; and he never did that on prostrating.

[3] Raising Both Hands Up To The Level Of One's Shoulders

875- It is narrated on the authority of Abdullah Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" stood for the prayer he would raise both his hands up to the level of his shoulders and then say the Takbir; and on (saying the Takbir for) bowing. Whenever he raised his head from bowing he would raise them up as such, and then say: "Allah hears such as praises Him; O our lord! All praises be to You". He never raised his hands on prostrating.

[4] Raising Both Hands Up To The Level Of One's Ears

876- It is narrated on the authority of Wa'il Ibn Hujr that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" : when he said Takbir and inaugurated the prayer, he raised both his hands up to the level of his ears. Then, he recited the Opening of the Book, and when he finished it he said: "Amen", raising his voice with it.

877- It is narrated on the authority of Malik Ibn Al-Huwairith, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer with Takbir he would raise his

(11) ـ كِتَابُ الافْتِتَاحِ

(1) ـ بابُ العَمَلِ في افْتِتَاحِ الصَّلاةِ

873 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ ح. وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ هُوَ ٱبْنُ سَعِيدٍ عَنْ شُعَيْبٍ عَنْ مُحَمَّدٍ وَهُوَ الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ ٱبْنِ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ التَّكْبِيرَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ ثُمَّ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَ مِثْلَ ذٰلِكَ وَقَالَ: رَبَّنَا وَلَكَ الْحَمْدُ وَلاَ يَفْعَلُ ذٰلِكَ حِينَ يَسْجُدُ وَلاَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ».

(2) ـ بابُ رَفْعِ اليَدَيْنِ قبل التَّكبيرِ

874 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنِ ٱبْنِ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ قَالَ: وَكَانَ يَفْعَلُ ذٰلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ ويَفْعَلُ ذٰلِكَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ سَمِعَ ٱللَّهُ لِمَنْ حَمِدَهُ وَلاَ يَفْعَلُ ذٰلِكَ فِي السُّجُودِ».

(3) ـ رَفْعُ اليَدَيْنِ حَذْوَ المَنْكِبَيْنِ

875 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدُ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا ٱفْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذٰلِكَ وَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ**». وَكَانَ لاَ يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

(4) ـ رَفْعُ اليَدَيْنِ حِيَالَ الأُذُنَيْنِ

876 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا ٱفْتَتَحَ الصَّلاَةَ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا فَرَغَ مِنْهَا قَالَ: «آمِينَ». يَرْفَعُ بِهَا صَوْتَهُ.

877 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ نَصْرَ بْنَ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ:

hands up to the level of his ears; and whenever he intended to bow down, and also whenever he raised his head from bowing (he would do the same).

878- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing (he also raised both his hands) up to the level of the upper part of his ears.

[5] The Position Of Both Thumbs On Raising Hands

879- It is narrated on the authority of Abd Al-Jabbar from his Wa'il that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands up to the extent that his thumbs were about to touch his ears when he inaugurated the prayer.

[6] Raising Both Hands Clearly

880- It is narrated on the authority of Abu Hurairah that he went to the mosque of Banu Zuraiq and then said: There are three things, which the Messenger of Allah "Allah's blessing and peace be upon him" used to do, even though the people left them: he used to raise both his hands clearly on (assuming) the prayer, he used to keep silent for a while (before recitation), and he used to say Takbir whenever he prostrated and whenever he raised (his head from prostrating).

[7] The Obligation Of The First Takbir

881- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Peace be upon you: Go back and perform the Prayer, for you have not offered the Prayer yet." This (act of repeating the Prayer) was done thrice. Upon this the person said: "By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me." He (the Prophet) said: "When you get up to pray, magnify Allah, and then recite whatever is available to you from The Qur'an, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حِيَالَ أُذُنَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ».

878 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ عَنِ ٱبْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ وَحِينَ رَكَعَ وحِينَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى حَاذَتَا فُرُوعَ أُذُنَيْهِ».

(5) ـ بَابُ مَوْضِعِ الإِبْهَامَيْنِ عند الرَّفْعِ

879 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ عَنْ أَبِيه: «أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى تَكَادَ إِبْهَامَاهُ تُحَاذِي شَحْمَةَ أُذُنَيْهِ».

(6) ـ رَفْعُ اليَدَيْنِ مَدّاً

880 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سَمْعَانَ قَالَ: جَاءَ أَبُو هُرَيْرَةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ فَقَالَ: «ثَلاَثٌ كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِنَّ تَرَكَهُنَّ النَّاسُ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلاَةِ مَدّاً وَيَسْكُتُ هُنَيْهَةً وَيُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ».

(7) ـ فَرْضُ التَّكْبِيرَةِ الأُولَى

881 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَرَدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**». فَرَجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**وَعَلَيْكَ السَّلاَمُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**». فَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَ هٰذَا فَعَلِّمْنِي قَالَ: «**إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً**

you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers."

[8] The Statement With Which The Prayer Is Inaugurated

882- It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood (to offer prayer) behind The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Allah is Greater, (Whom I magnify) so much; praise be to Allah as much as it could be; and glory be to Allah Almighty every morning and evening." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who has said this statement?" the man said: "I have O Messenger of Allah." on that he said: "Twelve angels have initiated to record it."

883- It is narrated on the authority of Abdullah Ibn Umar that he said: While we were offering prayer with The Messenger of Allah "Allah's blessing and peace be upon him" a man from amongst the praying people said: "Allah is Greater, (Whom I magnify) so much; praise be to Allah as much as it could be; and glory be to Allah Almighty every morning and evening." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who has said this statement?" the man said: "I have O Messenger of Allah." on that he said: "I wonder at it! The gates of the heaven have been opened to it." Ibn Umar said: I've never left it since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so.

[9] Placing The Right Hand On The Left Hand In The Prayer

884- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: I saw that whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would take hold of his left hand with the help of his right hand.

[10] When The Imam Sees Somebody Placing His Left Hand On His Right Hand

885- It is narrated on the authority of Ibn Mas'ud that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" saw me having placed my left hand on my right hand in the prayer, thereupon he took hold of my right hand and placed it on my left hand.

[11] The Position Of The Right Hand From The Left In Prayer

886- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), said Takbir, raised both his hands until they became at the level of

ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِماً ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا».

(8) ـ القَوْلُ الذي يَفْتَتِحُ به الصَّلاةَ

882 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ هُوَ ابْنُ أَبِي أُنَيْسَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ خَلْفَ نَبِيِّ اللَّهِ ﷺ فَقَالَ: اللَّهُ أَكْبَرُ كَبِيراً وَالْحَمْدُ لِلَّهِ كَثِيراً وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً فَقَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ صَاحِبُ الْكَلِمَةِ؟» فَقَالَ رَجُلٌ: أَنَا يَا نَبِيَّ اللَّهِ فَقَالَ: «لَقَدْ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكاً».

883 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حَجَّاجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيراً وَالْحَمْدُ لِلَّهِ كَثِيراً وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: «عَجِبْتُ لَهَا» وَذَكَرَ كَلِمَةً مَعْنَاهَا: «فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ.

(9) ـ وَضْعُ اليَمِينِ على الشِّمَالِ في الصَّلاة

884 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عُمَيْرٍ الْعَنْبَرِيِّ وَقَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ قَالاَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَائِلٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا كَانَ قَائِماً فِي الصَّلاةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ».

(10) ـ في الإمَامِ إذا رَأَى الرَّجُلَ قد وَضَعَ شِمَالَهُ على يَمِينِهِ

885 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنِ ابْنِ مَسْعُودٍ قَالَ: «رَآنِي النَّبِيُّ ﷺ وَقَدْ وَضَعْتُ شِمَالِي عَلَى يَمِينِي فِي الصَّلاَةِ فَأَخَذَ بِيَمِينِي فَوَضَعَهَا عَلَى شِمَالِي».

(11) ـ بابُ مَوْضِعِ اليَمِينِ من الشِّمَالِ في الصَّلاة

886 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ أَخْبَرَهُ قَالَ: «قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي؟ فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا

his ears, and then he placed his right hand on his left palm, wrist and forearm; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his hands opposite to his ears; and then he sat and spread his left leg, and placed his left hand on his left thigh and knee, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him raising his index finger and I saw him moving it, with which he was supplicating (to affirm monotheism during his reciting the testification).

[12] It Is Forbidden To Put One's Hands On His Waist In Prayer

887- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should pray while placing his hands on his waist.

888- It is narrated on the authority of Ziyad Ibn Subaih that he said: I offered prayer beside Ibn Umar, and I placed my hands on my waist, thereupon he said to me as such, with a strike by his hand. When I finished from prayer I asked a man: "Who is that?" he said: "Abdullah Ibn Umar." I asked him: "O Abu Abd Ar-Rahman! What has aroused your anger in my prayer?" he said: "This (state in which you were placing your hand) makes one take the form of a cross, and the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do it."

[13] Joining Both Feet In The Prayer

889- It is narrated on the authority of Abu Ubaidah that Abdullah saw a man having joined his feet in the prayer, thereupon he said: "No doubt, he has opposed the sunnah, and had he reclined on them alternately, it would have been better for him."

890- It is narrated on the authority of Abu Ubaidah that Abdullah saw a man having joined his feet in the prayer, thereupon he said: "No doubt, he has not behaved according to the sunnah, and had he reclined on them alternately, it would have been dearer to me."

[14] The Imam Keeps Silent After Assuming The Prayer

891- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take an interval of silence just after assuming the prayer.

بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا قَالَ: وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا ثُمَّ سَجَدَ فَجَعَلَ كَفَّيْهِ بِحِذَاءِ أُذُنَيْهِ ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً، ثُمَّ رَفَعَ أُصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا».

(12) ـ بابُ النَّهْيِ عَنِ التَّخَصُّرِ في الصَّلاة

887 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامٍ ح. وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَاللَّفْظُ لَهُ عَنْ هِشَامٍ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِراً».

888 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ سَعِيدِ بْنِ زِيَادٍ عَنْ زِيَادِ بْنِ صُبَيْحٍ قَالَ: «صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدِي عَلَى خَصْرِي فَقَالَ لِي: هٰكَذَا ضَرْبَةٌ بِيَدِهِ فَلَمَّا صَلَّيْتُ قُلْتُ لِرَجُلٍ: مَنْ هٰذَا؟ قَالَ: عَبْدُ اللَّهِ بْنُ عُمَرَ قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ مَا رَابَكَ مِنِّي؟ قَالَ: إِنَّ هٰذَا الصَّلْبُ وَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا عَنْهُ».

(13) ـ الصَّفُّ بين القَدَمَيْنِ في الصَّلاة

889 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ الثَّوْرِيِّ عَنْ مَيْسَرَةَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ أَبِي عُبَيْدَةَ: «أَنَّ عبدَ اللَّهِ رَأَى رَجُلاً يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: خَالَفَ السُّنَّةَ وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَفْضَلَ».

890 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَيْسَرَةُ بْنُ حَبِيبٍ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ: «أَنَّهُ رَأَى رَجُلاً يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: أَخْطَأَ السُّنَّةَ وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَعْجَبَ إِلَيَّ».

(14) ـ سُكُوتُ الإمَامِ بعد افْتِتَاحِهِ الصَّلاةَ

891 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ سَكْتَةٌ إِذَا افْتَتَحَ الصَّلاَةَ.

[15] The Supplication In The Interval Between Both The Takbir (Of Assuming The Prayer) And Recitation

892- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!""

[16] Another Supplication In The Same Interval

893- It is narrated on the authority of Jabir that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say Takbir and then he would recite (the following supplication): "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (Al-An'am 162:163) O Allah! Guide me to the best of deeds and manners, for none guides to the best of deeds and manners but You, and avert the worst of deeds and manners from me, for none averts the worst of deeds and manners barring You."

[17] Another Supplication In The Interval Between Both The Takbir And Recitation

894- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say Takbir and then he would recite (the following supplication): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: You are my Lord, and I'm Your servant: I've wronged my self, and confessed of my sin: forgive for me all of my sins, for none forgives the sin barring You, guide me to the best of manners, for none guides to the best of manners but You, and divert the worst of them

(15) ـ الدُّعَاءُ بين التَّكْبِيرَةِ والقِرَاءَةِ

892 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: **«أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ»**.

(16) ـ نَوْعٌ آخَرُ مِنَ الدُّعَاءِ بين التَّكْبِيرِ والقِرَاءَةِ

893 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ الْحَضْرَمِيُّ قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ كَبَّرَ ثُمَّ قَالَ: **«إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ اهْدِنِي لأَحْسَنِ الأَعْمَالِ وَأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَقِنِي سَيِّئَ الأَعْمَالِ وَسَيِّئَ الأَخْلاَقِ لاَ يَقِي سَيِّئَهَا إِلاَّ أَنْتَ»**.

(17) ـ نَوْعٌ آخَرُ مِنَ الذِّكْرِ والدُّعَاءِ بين التَّكْبِيرِ والقِرَاءَةِ

894 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَفْتَحَ الصَّلاَةَ كَبَّرَ ثُمَّ قَالَ: **«وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلٰهَ إِلاَّ أَنْتَ أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي**

From me, for none diverts the worst of them barring You. I'm responding to Your Call: all happiness and goodness be in Your Hand, and no evil be to You: I (could not live but) with Your Power, and (the end of) my (journey) be to You. Blessed and Exalted be You: I ask for Your forgiveness, and turn to You in repentance."

895- It is narrated on the authority of Muhammad Ibn Maslamah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered voluntary prayer he would say Takbir (of assuming prayer) and then he would recite (the following supplication): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: Glory be to You, with Your Praise (I exalt You)." Then, he would go on reciting.

[18] Another Supplication Between Assuming Prayer And Reciting

896- It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say (Takbir and then say by way of supplication): "O Allah! Glory be to You, with Your Praise (I exalt You)! Blessed be Your Name, and Hallowed be Your Majesty! There is no god (to be worshipped) other than You."

897- It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say (Takbir and then say by way of supplication): "O Allah! Glory be to You, with Your Praise (I exalt You)! Blessed be Your Name, and Hallowed be Your Majesty! There is no god (to be worshipped) other than You."

[19] Another Supplication Following Takbir (Of Assuming Prayer)

898- It is narrated on the authority of Anas Ibn Malik that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was leading us in the prayer, a man came and entered the mosque (and hurried to enter into the row). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Allah is Greater! Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the people kept silent, thereupon the

لأَحْسَنِهَا إِلاَّ أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

895 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعاً قَالَ: «اللَّهُ أَكْبَرُ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً مُسْلِماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلٰهَ إِلاَّ أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ» ثُمَّ يَقْرَأُ.

(18) ـ نَوْعٌ آخَرُ من الذِّكْرِ بين افْتِتَاحِ الصَّلاة وبين القراءة

896 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلٰهَ غَيْرُكَ».

897 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلا إِلٰهَ غَيْرُكَ».

(19) ـ نَوْعٌ آخَرُ من الذِّكْرِ بعد التَّكْبِيرِ

898 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَقَتَادَةَ وَحُمَيْدٍ عَنْ أَنَسٍ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا إِذْ جَاءَ رَجُلٌ فَدَخَلَ الْمَسْجِدَ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ: اَللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلاَتَهُ قَالَ: «أَيُّكُمُ الَّذِي تَكَلَّمَ

Messenger of Allah "Allah's blessing and peace be upon him" said: "However, he said nothing evil." on that the man said: "It is I O Messenger of Allah! I came (to the prayer), and since I was motivated by my breathlessness (because of my hastening to catch up the prayer), I said them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)."

[20] Starting With The Opening Of The Book Before The Surah

899- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar used to inaugurate the recitation (in the prayer with the Opening of the Book, which contains) "Praise be to Allah, Cherisher and Sustainer of the worlds".

900- It is narrated on the authority of Anas that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar, and all of them used to inaugurate the recitation (in the prayer with the Opening of the Book, which contains) "Praise be to Allah, Cherisher and Sustainer of the worlds".

[21] Reciting "In The Name Of Allah Most Gracious Most Merciful"

901- It is narrated on the authority of Anas Ibn Malik that he said: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Surah has just been revealed to me. He then recited: "In the name of Allah, Most Gracious, Most Merciful. Verily We have given you the Fount of Abundance. Therefore turn to your Lord for the Prayer and offer sacrifice, and surely your enemy is cut off (from goodness." Then he (the Prophet) asked: "Do you know what the Fount of Abundance is?" We said: "Allah and His Messenger know best." The Prophet "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and Glorified be He" has promised me in the Garden, whose utensils would be more numerous than the stars, (and It is a fount) to which (my followers from amongst) my nation would come upon me on the Day of Judgement. A certain slave (of my followers) would be turned away from it, and I would say: "O My Lord! He is one of my nation!" He (Allah) would reply: "You don't know what he has innovated (of bad things and heresies in religion) after you.""

بِكَلِمَاتٍ؟» فَأَرَمَّ الْقَوْمُ. قَالَ: **«إِنَّهُ لَمْ يَقُلْ بَأْساً»**. قَالَ: أَنَا يَا رَسُولَ اللَّهِ جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. قَالَ النَّبِيُّ ﷺ: **«لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكاً يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا»**.

(20) ـ بابُ البَدَاءَةِ بفَاتِحَةِ الكتابِ قبل السُّورَة

899 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

900 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَافْتَتَحُوا بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

(21) ـ قِرَاءَةُ ﴿بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ﴾

901 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا يُرِيدُ النَّبِيَّ ﷺ إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً فَقُلْنَا لَهُ: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: **«نَزَلَتْ عَلَيَّ آنِفاً سُورَةٌ بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾»**، ثُمَّ قَالَ: **«هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟»** قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: **«فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ آنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاكِبِ تَرِدُهُ عَلَيَّ أُمَّتِي فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: يَا رَبِّ إِنَّهُ مِنْ أُمَّتِي فَيَقُولُ لِي إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ بَعْدَكَ»**.

902- It is narrated on the authority of Nu'aim Al-Mujmir that he said: I offered prayer behind Abu Hurairah, who started the recitation with "In the Name of Allah, Most Gracious, Most Merciful" then he recited the Mother of the Book, and when he reached: "Not of those upon whom wrath falls, nor of those who go astray" he said "Amen", and the people said "Amen". Moreover, whenever he prostrated, he said: "Allah is Greater"; and whenever he stood from the sitting posture after two rak'ahs, he said: "Allah is Greater". When he concluded with the end salutation he said: "By Him in Whose Hand my soul is! My prayer is the most similar to that of The Messenger of Allah "Allah's blessing and peace be upon him"."

[22] Keeping From Reciting "In The Name Of Allah, Most Gracious, Most Merciful" Loudly

903- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and he did not make us hear "In the Name of Allah, Most Gracious, Most Merciful"; and both Abu Bakr and Umar led us in the prayer after him from both we did not hear it.

904- It is narrated on the authority of Anas that he said: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar and then Uthman, and I did not hear anyone of them reciting "In the Name of Allah, Most Gracious, Most Merciful" loudly.

905- It is narrated on the authority of Ibn Abdullah Ibn Mughaffal that whenever Abdullah Ibn Mughaffal heard anyone of us reciting loudly: "In the Name of Allah, Most Gracious, Most Merciful", he would say: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, and then Umar, and I did not hear anyone of them reciting "In the Name of Allah, Most Gracious, Most Merciful" loudly."

[23] Keeping From Reciting "In The Name Of Allah, Most Gracious, Most Merciful" In The Opening Of The Book

906- It is narrated on the authority of Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhrah, that he heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, it is defective, it is defective, i.e. incomplete." I said: "O Abu Hurairah! Sometimes, I offer prayer behind the imam!" he poked me in my arm and said: "O Persian one! Recite it in yourself, for indeed, I heard the Messenger of Allah "Allah's blessing and

902 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، حَدَّثَنَا اللَّيْثُ حَدَّثَنَا خَالِدٌ عَنْ أَبِي هِلاَلٍ عَنْ نُعَيْمِ الْمُجْمِرِ قَالَ: «صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ ثُمَّ قَرَأَ بِأُمِّ الْقُرْآنِ حَتَّى إِذَا بَلَغَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ فَقَالَ: آمِينَ فَقَالَ النَّاسُ: آمِينَ وَيَقُولُ كُلَّما سَجَدَ اللَّهُ أَكْبَرُ وَإِذَا قَامَ مِنَ الْجُلُوسِ فِي الاِثْنَتَيْنِ قَالَ: اللَّهُ أَكْبَرُ، وَإِذَا سَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ».

(22) ـ تَرْكُ الجَهْرِ بـ﴿بِسْمِ الله الرَّحْمَٰنِ الرَّحِيمِ﴾

903 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ أَنْبَأَنَا أَبُو حَمْزَةَ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَلَمْ يُسْمِعْنَا قِرَاءَةَ ﴿بِسْمِ ٱللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾، وَصَلَّى بِنَا أَبُو بَكْرٍ وَعُمَرَ فَلَمْ نَسْمَعْهَا مِنْهُمَا».

904 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الأَشَجُّ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ وَابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ فَلَمْ أَسْمَعْ أَحَداً مِنْهُمْ يَجْهَرُ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾».

905 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ قَالَ: أَخْبَرَنِي أَبُو نُعَامَةَ الْحَنَفِيُّ قَالَ: حَدَّثَنَا ابْنُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ إِذَا سَمِعَ أَحَدَنَا يَقْرَأُ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ يَقُولُ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَخَلْفَ أَبِي بَكْرٍ وَخَلْفَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَمَا سَمِعْتُ أَحَداً مِنْهُمْ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾».

(23) ـ تَرْكُ قِرَاءَةِ ﴿بِسْمِ الله الرَّحْمَٰنِ الرَّحِيمِ﴾ فِي فَاتِحَةِ الكِتَابِ

906 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ**» فَقُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَاناً أَكُونُ وَرَاءَ الإِمَامِ فَغَمَزَ ذِرَاعِي وَقَالَ: اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ**

peace be upon him" having said: "Allah Almighty says: "I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me." If he said: "The Master of The Day of Judgement", Allah Almighty would say: "My servant glorified Me." If the servant said: "Thy we worship and Thine Aid we seek", Allah Almighty would say: "This Holy Verse is between Me and My servant, and My servant would have whatever he asked for." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray", Allah Almighty would say: "This is for My servant, and he would get whatever he asked for"."

[24] The Obligation Of Reciting The Opening Of The Book In Prayer

907- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is (accepted and considered as valid) for such as does not recite in it the Opening of the Book."

908- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is (accepted and considered as valid) for such as does not recite in it the Opening of the Book and more (whatever is available from the Qur'an)."

[25] The Superiority Of The Opening Of The Book

909- It is narrated on the authority of Ibn Abbas that he said: While Gabriel was sitting with The Prophet "Allah's blessing and peace be upon him", he heard a creaking sound above him. He raised his head and said: "This is a gate, opened in the heaven today which had never been opened before." Then an angel came down from it (that gate), whereupon he said: "This is an angel coming down to the earth, who had never come down before." He greeted and said: "Have the glad tidings of two (sources of) light granted to you, which had not been granted to any prophet before you: The Opening (Surah) of The Book, and the concluding verses of the Surah of the Heifer "Al-Baqarah", from which you will never recite a letter except that you will be given (a reward) for it."

الصلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ» قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا يَقُولُ الْعَبْدُ: ﴿الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَثْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَجَّدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فَهٰذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ فَهٰؤُلاَءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

(24) ـ إيجابُ قراءة فَاتِحَةِ الكِتَابِ في الصَّلاة

907 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

908 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِداً».

(25) ـ فَضْلُ فَاتِحَةِ الكتابِ

909 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ إِذْ سَمِعَ نَقِيضاً فَوْقَهُ فَرَفَعَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ: هٰذَا بَابٌ قَدْ فُتِحَ مِنَ السَّمَاءِ مَا فُتِحَ قَطُّ قَالَ: فَنَزَلَ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةِ الْكِتَابِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفاً مِنْهُمَا إِلاَّ أُعْطِيتَهُ».

[26] The Interpretation Of Allah's Statement: " And We Have Bestowed Upon You The Seven Oft-Repeated (Verses) And The Grand Qur'an" (Al-Hijr 87)

910- It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. When I finished the prayer, I came to him. He asked me: "What did prevent you from coming to me?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O you who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life" (Al-Aanfal 24) He then said to me: "I will teach you a Surah which is the greatest Surah in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I said to him: "O Messenger of Allah! what about your statement (to me)?" He said: "Yes. It is (the Surah containing the Verse) "Praise be to Allah, the Cherisher and Sustainer of the worlds", which is known as the seven oft-Repeated (Holy Verses), and the Grand Holy Qur'an which has been given to me."

911- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never revealed in both the Torah and the Gospel the like of the Mother of the Qur'an, and it is the seven Oft-Repeated (Holy Verses), and (Allah Almighty says in this respect): "This Holy Verse is between Me and My servant, and My servant would have whatever he asked for.""

912- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was endowed with the seven Oft-Repeated (Holy Verses), i.e. the seven Longest Surahs.

913- It is narrated on the authority of Ibn Abbas that he said in comment on "the seven Oft-Repeated (Holy Verses)": Those are the seven longest Surahs (in the Holy Qur'an).

[27] Keeping From Reciting Behind The Imam In Such Of Prayers As In Which He Does Not Recite Loudly

914- It is narrated on the authority of Imran Ibn Husain that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr prayer and one praying behind him recited: "Glorify by the Name of your Lord, Most High". When he finished from the prayer he asked: "Who has recited "Glorify by the Name of your Lord, Most High"?" a man said: "It is I." on that The Messenger of Allah "Allah's blessing and peace be upon

(26) ـ تَأْوِيلُ قَوْلِ اللهِ عَزَّ وجلَّ:

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾﴾ [الحجر: 87]

910 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ قَالَ: فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي؟» قَالَ: كُنْتُ أُصَلِّي قَالَ: «أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ!». قَالَ: فَذَهَبَ لِيَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ قَوْلَكَ! قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي الَّذِي أُوتِيتُ وَالْقُرْآنُ الْعَظِيمُ».

911 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ».

912 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أُوتِيَ النَّبِيُّ ﷺ سَبْعاً مِنَ الْمَثَانِي السَّبْعَ الطُّوَلَ».

913 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: «فِي قَوْلِهِ عَزَّ وَجَلَّ سَبْعاً مِنَ الْمَثَانِي، قَالَ: السَّبْعَ الطُّوَلُ».

(27) ـ تَرْكُ القِرَاءَةِ خَلْفَ الإِمَامِ فيما لم يَجْهَرْ فيه

914 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ خَلْفَهُ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ الأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ ﴿سَبِّحِ ٱسْمَ رَبِّكَ الأَعْلَى﴾؟»

him" said: "I knew (while being in prayer) that one of you was disputing with me over (reciting) it."

915- It is narrated on the authority of Imran Ibn Husain that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr or Asr prayer and one praying behind him was reciting. When he finished from the prayer he asked: "Who has recited "Glorify by the Name of your Lord, Most High"?" a man said: "It is I, and I've intended nothing with it but good." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I knew (while being in prayer) that one of you was disputing with me over (reciting) it."

[28] Keeping From Reciting Behind The Imam In Such Of Prayers As In Which He Recites Loudly

916- It is narrated on the authority of Abu Hurairah that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" turned away from a prayer in which he recited Qur'an loudly, and asked: "Has anyone of you recited Qur'an with me immediately (during the prayer)?" a man said: "Yes, I've done O Messenger of Allah." on that he said: "This is why I said (to myself): What is the matter that I feel as if somebody is disputing with me over (reciting) the Qur'an?" afterwards, the people desisted from reciting in the prayers in which The Messenger of Allah "Allah's blessing and peace be upon him" recited Qur'an loudly (Fajr, Maghrib and Isha), after they had heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

[29] Reciting The Mother Of The Book Behind The Imam In Such Of Prayers As In Which He Recites Loudly

917- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in a prayer in which he recited Qur'an loudly (and when he finished from it) he said: "When I recite loudly, let none of you recite but the Mother of the Qur'an (Al-Fatihah)."

[30] The Interpretation Of Allah's Saying: " When The Qur'an Is Read, Listen To It With Attention, And Hold Your Peace: That You May Receive Mercy" (Al-A'raf 204)

918- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he says Takbir, you should say Takbir after him; when he recites (Qur'an) you should keep silent and

قَالَ رَجُلٌ: أَنَا. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

915 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاَةَ الظُّهْرِ أَوِ الْعَصْرَ وَرَجُلٌ يَقْرَأُ خَلْفَهُ فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

(28) ـ تَرْكُ الْقِرَاءَةِ خَلْفَ الإِمَامِ فِيمَا جَهَرَ بِهِ

916 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ صَلاَةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفاً؟» قَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلاَةِ حِينَ سَمِعُوا ذٰلِكَ.

(29) ـ قِرَاءَةُ أُمِّ الْقُرْآنِ خَلْفَ الإِمَامِ فِيمَا جَهَرَ بِهِ الإِمَامُ

917 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ صَدَقَةَ عَنْ زَيْدِ بْنِ وَاقِدٍ عَنْ حَرَامِ بْنِ حَكِيمٍ عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ رَبِيعَةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «لاَ يَقْرَأَنَّ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلاَّ بِأُمِّ الْقُرْآنِ».

(30) ـ تَأْوِيلُ قَوْلِهِ عَزَّ وجلَّ: ﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾ [الأعراف: 204]

918 ـ أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا

pay your attention; and when he says: "Allah hears such as praises Him" you should say: "O Allah our Lord! To You be praise.""

919- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he says Takbir, you should say Takbir after him; when he recites (Qur'an) you should keep silent and pay your attention."

[31] The Imam's Recitation Is Enough For Whomever He Leads

920- It is narrated on the authority of Abu Ad-Darda' that The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should one recite (Qur'an) in every prayer?" he answered in the affirmative. A man from amongst the Ansar said: "This has been affirmed." He (Abu Ad-Darda') turned to me, and I was the closest to him, and said: "I do not think but that when the imam leads a people in prayer, his (recitation) suffices them."

[32] Such Of Recitation As Is Sufficient For Him Who Is Not Competent In Reading Qur'an

921- It is narrated on the authority of Ibn Abu Awfa that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I could not learn to recite well anything from the Qur'an. So, please, instruct me in something to recite instead of it." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Say: Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah."

[33] The Imam Says "Amen" Loudly

922- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the imam who) recites (in prayer) says "Amen" you should say "Amen" for the angels says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

923- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the imam who) recites (in prayer) says "Amen" you should say "Amen" for the angels says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

924- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "not of those upon whom wrath falls, nor of those who go

وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

919 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ الأَنْصَارِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَانَ الْمُخَرَّمِيُّ يَقُولُ هُوَ ثِقَةٌ يَعْنِي مُحَمَّدَ بْنَ سَعْدٍ الأَنْصَارِيَّ.

(31) ـ اكْتِفَاءُ الْمَأْمُومِ بقراءة الإمام

920 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَبُو الزَّاهِرِيَّةِ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ مُرَّةَ الْحَضْرَمِيُّ عَنْ أَبِي الدَّرْدَاءِ سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَفِي كُلِّ صَلاَةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ». قَالَ رَجُلٌ مِنَ الأَنْصَارِ: وَجَبَتْ هٰذِهِ! فَالْتَفَتَ إِلَيَّ وَكُنْتُ أَقْرَبَ الْقَوْمِ مِنْهُ فَقَالَ: **«مَا أَرَى الإِمَامَ إِذَا أَمَّ الْقَوْمَ إِلاَّ قَدْ كَفَاهُمْ».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا عَنْ رَسُولِ اللَّهِ ﷺ خَطَأٌ إِنَّمَا هُوَ قَوْلُ أَبِي الدَّرْدَاءِ وَلَمْ يُقْرَأْ هٰذَا مَعَ الْكِتَابِ.

(32) ـ ما يُجْزِىءُ من القِرَاءَةِ لِمَنْ لا يُحْسِنُ القرآنَ

921 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى وَمَحْمُودُ بْنُ غَيْلاَنَ عَنِ الْفَضْلِ بْنِ مُوسَى قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ عَنِ ابْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لاَ أَسْتَطِيعُ أَنْ آخُذَ شَيْئاً مِنَ الْقُرْآنِ فَعَلِّمْنِي شَيْئاً يُجْزِئُنِي مِنَ الْقُرْآنِ فَقَالَ: **«قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».**

(33) ـ جَهْرُ الإمام بآمِينَ

922 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».**

923 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».**

924 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَالَ**

astray" you should say "Amen" for the angels says "Amen", and the imam says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

925- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says" Amen" you should say "Amen" for he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

[34] The Order That You Should Say "Amen" Behind The Imam

926- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "not of those upon whom wrath falls, nor of those who go astray" you should say "Amen" for he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

[35] The Excellence Of Saying "Amen"

927- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you says "Amen" and the angels in the heaven say "Amen" and one of them agrees with the other, his previous sins will be forgiven for him."

[36] When Such As Led In Prayer Sneezes Behind The Imam

928- It is narrated on the authority of Rifa'ah Ibn Rafi' that he said: One day, I was offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" when I sneezed, thereupon I said: "Praise be to Allah, as much abundant, good and blessed as our Lord accepts and is pleased with." When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer and turned away he asked: "Who has spoken during the prayer?" no one replied, and he asked once again: "Who has spoken during the prayer?" Rifa'ah Ibn Rafi' Ibn Afra' said: "It is I O Messenger of Allah!" he asked: "What has you said?" I said: "I said: "Praise be to Allah, as much abundant, good and blessed as our Lord accepts and is pleased with."" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my life, over thirty angels hastened to it: who among them will rise up with it first."

929- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when he said Takbir he raised both his hands a bit below his ears; and when he recited: "not of those upon whom wrath falls, nor of those who go astray" he said "Amen", and I heard him

الإِمَامُ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّ الْمَلاَئِكَةَ تَقُولُ آمِينَ وَإِنَّ الإِمَامَ يَقُولُ آمِينَ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

925 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(34) ـ بَابُ الأَمْرِ بِالتَّأْمِينِ خَلْفَ الإِمَامِ

926 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(35) ـ فَضْلُ التَّأْمِينِ

927 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ آمين وقالتِ المَلائِكَةُ في السَّمَاءِ آمِينَ فوافَقَت إحداهما الأُخرى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(36) ـ قَوْلُ المَأْمُومِ إذا عَطَسَ خَلْفَ الإمامِ

928 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ فَعَطَسْتُ فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ مُبَارَكاً عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلاَةِ؟» فَلَمْ يُكَلِّمْهُ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلاَةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعِ بْنِ عَفْرَاءَ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ مُبَارَكاً عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدِ ابْتَدَرَهَا بِضْعَةٌ وَثَلاَثُونَ مَلَكاً أَيُّهُمْ يَصْعَدُ بِهَا».

929 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا كَبَّرَ رَفَعَ يَدَيْهِ أَسْفَلَ مِنْ أُذُنَيْهِ فَلَمَّا قَرَأَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

while I was behind him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man having said: "Praise be to Allah, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation he asked: "Who has said those words during the prayer?" the man said: "It is I O Messenger of Allah; and I intended no evil." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twelve angels hurried towards it (to raise it to the heaven) and nothing has prevented it from reaching the Throne (of Authority)."

[37] What Is Mentioned Pertaining To The Qur'an

930- It is narrated on the authority of A'ishah that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, he (The Angel) comes in a form of a young man and reveals it to me (after which, I grow grasping of what was revealed)."

931- It is narrated on the authority of A'ishah that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed." A'ishah added: "By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" being inspired on the very cold day, from whose forehead the sweat was dropping after the revelation was over."

932- It is narrated on the authority of Ibn Abbas, regarding the explanation of the Statement of Allah: "Move not your tongue concerning the (Qur'an) to make haste therewith." (The Judgement "Al-Qiyamah" 16):"Allah's Apostle "Allah's blessing and peace be upon him" used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration. So Allah revealed: "Move not your tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it" (16:17). i.e. to gather it in your heart, and make you recite it. "But when we have promulgated it, follow you its recital (as promulgated)" (18) i.e.

وَلاَ الضَّالِّينَ﴾. قَالَ: «آمِينَ» فَسَمِعْتُهُ وَأَنَا خَلْفَهُ قَالَ فَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يَقُولُ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ مِنْ صَلاَتِهِ قَالَ: «مَنْ صَاحِبُ الْكَلِمَةِ فِي الصَّلاَةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ وَمَا أَرَدْتُ بِهَا بَأْساً قَالَ النَّبِيُّ ﷺ: «لَقَدِ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكاً فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

(37) ـ جَامِعُ ما جَاءَ فِي القُرْآنِ

930 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَأَلَ الْحَارِثُ بْنُ هِشَامٍ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: «فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ وَهُوَ أَشَدُّهُ عَلَيَّ، وَأَحْيَاناً يَأْتِينِي فِي مِثْلِ صُورَةِ الْفَتَى فَيَنْبِذُهُ إِلَيَّ».

931 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْيَاناً يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَي فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ وَأَحْيَاناً يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقاً.

932 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [القيامة: 16، 17] قَالَ: «كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً وَكَانَ يُحَرِّكُ شَفَتَيْهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ قَالَ: جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأَهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ

pay your attention to it while being silent. Afterwards, Allah's Apostle "Allah's blessing and peace be upon him" used to listen to Gabriel whenever he came and, after his departure, he would recite it as Gabriel had recited it.

933- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hezam reciting The Surah of The Criterion "Al-Furqan" in a way different from that which The Messenger of Allah "Allah's blessing and peace be upon him" taught me. So, I asked him: "Who has taught you to recite this Surah in that very way?" he said: " The Messenger of Allah "Allah's blessing and peace be upon him"." I said: "You have told a lie! It is not in that way that The Messenger of Allah "Allah's blessing and peace be upon him" taught you to recite it." Then I caught hold of his hand and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! you've taught me how to recite the Surah of Al-Furqan, and I heard him reciting it in a way different from the way you have taught it to me." The Prophet "Allah's blessing and peace be upon him" asked Hisham to recite it, and he recited it in the same way he had recited it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way." Then, The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The Qur'an has been revealed in seven different ways."

934- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hezam reciting The Surah of The Criterion "Al-Furqan" in a way different from that of mine. The Messenger of Allah "Allah's blessing and peace be upon him" had taught it to me (in a different way). So, I was about to attack him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Surah of The Criterion "Al-Furqan" in a way different from the way you taught it to me." The Prophet "Allah's blessing and peace be upon him" asked Hisham to recite it. When he recited it in the very way he had recited it (before me), Allah's Apostle said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

935- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim reciting The Surah of The Criterion (Al-Furqan)

قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: 18] قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ قَرَأَهُ كَمَا أَقْرَأَهُ».

933 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنِ ابْنِ مَخْرَمَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فَقَرَأَ فِيهَا حُرُوفاً لَمْ يَكُنْ نَبِيُّ اللَّهِ ﷺ أَقْرَأَنِيهَا قُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ. قُلْتُ: كَذَبْتَ مَا هٰكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ. فَأَخَذْتُ بِيَدِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ وَإِنِّي سَمِعْتُ هٰذَا يَقْرَأُ فِيهَا حُرُوفاً لَمْ تَكُنْ أَقْرَأْتَنِيهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اقْرَأْ يَا هِشَامُ»** فَقَرَأَ كَمَا كَانَ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«هٰكَذَا أُنْزِلَتْ»**. ثُمَّ قَالَ: **«اقْرَأْ يَا عُمَرُ»** فَقَرَأْتُ فَقَالَ: **«هٰكَذَا أُنْزِلَتْ»** سَمِعْتُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ»**.

934 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا عَلَيْهِ وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«اقْرَأْ»** فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«هٰكَذَا أُنْزِلَتْ»** ثُمَّ قَالَ لِي: **«اقْرَأْ»** فَقَرَأْتُ فَقَالَ: **«هٰكَذَا أُنْزِلَتْ إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ»**.

935 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ الْقَارِيَّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ:

during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Surah which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You have told a lie, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Surah of The Criterion (Al-Furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Umar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite it in whichever (way) is easier for you."

936- It is narrated on the authority of Ibn Abu Laila from Ubai Ibn Ka'b that once, The Messenger of Allah "Allah's blessing and peace be upon him" was near a fount of (the tribe of) Banu Ghifar when Gabriel "Peace be upon him" came and said to him: "Allah orders you to make your nation recite The Qur'an in one way." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's power." Then, he came for the second time and said to him: "Allah orders you to make your nation recite The Qur'an in two ways." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! my people have no power to endure that." Then, he came for the third time and said to him: "Allah orders you to make your nation recite The Qur'an in three ways." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's capacity." Then, he came for the fourth time and said to him: "Allah orders you to make your nation recite The Qur'an in seven ways, and in whichever way they recite it, they would be right."

937- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me how to recite a certain Surah in one way, and while I was sitting in the mosque I heard a man reciting it in a way different from mine. I asked him:

سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ لَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا؟ فَقَالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ هُوَ أَقْرَأَنِي هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا فَانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الفُرْقَانِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَرْسِلْهُ يَا عُمَرُ اقْرَأْ يَا هِشَامُ»** فَقَرَأَ عَلَيْهِ القِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَؤُهَا قَالَ رَسُولُ اللَّهِ ﷺ: **«هٰكَذَا أُنْزِلَتْ»** ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: **«اقْرَأْ يَا عُمَرُ»** فَقَرَأْتُ القِرَاءَةَ الَّتِي أَقْرَأَنِي قَالَ رَسُولُ اللَّهِ ﷺ: **«هٰكَذَا أُنْزِلَتْ»** ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ هٰذَا القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ»**.

936 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الحَكَمِ عَنْ مُجَاهِدٍ عَنِ ابْنِ أَبِي لَيْلَى عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ القُرْآنَ عَلَى حَرْفٍ. قَالَ: **«أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذٰلِكَ»**، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ القُرْآنَ عَلَى حَرْفَيْنِ قَالَ: **«أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذٰلِكَ»**. ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ القُرْآنَ عَلَى ثَلاَثَةِ أَحْرُفٍ فَقَالَ: **«أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذٰلِكَ»**. ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ القُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَيُّمَا حَرْفٍ قَرَؤُوا عَلَيْهِ فَقَدْ أَصَابُوا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الحَدِيثُ خُولِفَ فِيهِ الحَكَمُ خَالَفَهُ مَنْصُورُ بْنُ المُعْتَمِرِ رَوَاهُ عَنْ مُجَاهِدٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ مُرْسَلاً.

937 ـ أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرِ بْنِ نُفَيْلٍ قَالَ: قَرَأْتُ عَلَى مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ عَنْ عِكْرِمَةَ بْنَ خَالِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةً فَبَيْنَا أَنَا فِي المَسْجِدِ جَالِسٌ إِذْ

"Who has taught you to recite this Surah (in this way)?" he said: " The Messenger of Allah "Allah's blessing and peace be upon him" has taught it to me." I said to him: "Then, do not leave me until we both come to The Messenger of Allah "Allah's blessing and peace be upon him"." I came to him and said: "O Messenger of Allah! this man differs from me in reciting the Surah which you've taught me to recite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite O Ubai!" I recited it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have recited it well." He asked the man to recite, and he recited it in a way different from mine, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You've recited it well." Then, The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Ubai! The Qur'an has been revealed (to be recited) in seven ways, each of which is satisfactory and sufficient (for anyone to recite in it as long as it is easier for him)."

938- It is narrated on the authority of Anas that Ubai Ibn Ka'b said: Nothing has ever aroused doubt in my breast since I embraced Islam except when I recited a Holy Verse in a certain way, and another man recited it in a way different from mine, thereupon I said: " The Messenger of Allah "Allah's blessing and peace be upon him" taught me to recite it (in the very way I've recited it)"; and the other said: " The Messenger of Allah "Allah's blessing and peace be upon him" taught me to recite it (in the very way I've recited it)." I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Have you not taught me to recite such and such a Holy Verse (in such and such a way)?" he answered in the affirmative. The other man said: "Have you not recited me to recite such and such a Holy Verse (in such and such a way)?" he answered in the affirmative. Then he said: "Both Gabriel and Michael "Peace be upon them" came to me: Gabriel sat on my right side, and Michael on my left side. Gabriel "Peace be upon him" said: "Recite the Qur'an in one way." Michael "Peace be upon him" said: "Instruct him in an increase (of ways of recitation)! Instruct him in more (ways of recitation)!" He kept saying so until it rose up to seven ways of recitation, each of which is satisfactory and sufficient (for anyone to recite in it)."

939- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as keeps the Qur'an is like the owner of hobbled camels: if he takes care of them regularly, he will keep them, and if he unlooses the rope, they will flee away."

سَمِعْتُ رَجُلاً يَقْرَؤُهَا يُخَالِفُ قِرَاءَتِي فَقُلْتُ لَهُ: مَنْ عَلَّمَكَ هٰذِهِ السُّورَةَ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ فَقُلْتُ: لاَ تُفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ هٰذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اقْرَأْ يَا أُبَيُّ»** فَقَرَأْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: **«أَحْسَنْتَ»** ثُمَّ قَالَ لِلرَّجُلِ: **«اقْرَأْ»** فَقَرَأَ فَخَالَفَ قِرَاءَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«أَحْسَنْتَ»** ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أُبَيُّ إِنَّهُ أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ كُلُّهُنَّ شَافٍ كَافٍ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ لَيْسَ بِذَلِكَ الْقَوِيِّ.

938 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنْ أُبَيٍّ قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلاَّ أَنِّي قَرَأْتُ آيَةً وَقَرَأَهَا آخَرُ غَيْرَ قِرَاءَتِي فَقُلْتُ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ وَقَالَ الآخَرُ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ أَقْرَأْتَنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: **«نَعَمْ»** وَقَالَ الآخَرُ: أَلَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: **«نَعَمْ إِنَّ جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلاَمُ أَتَيَانِي فَقَعَدَ جِبْرِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ قَالَ مِيكَائِيلُ: اسْتَزِدْهُ اسْتَزِدْهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ»**.

939 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ إِذَا عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ»**.

940- It is narrated on the authority of Abu Wa'il from Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How bad it is that anyone of them says: "I forgot such-and-such a Verse", (but he should rather say) "I was made to forget it." You should remember The Qur'an (by reciting it constantly), for it flees away from the breasts of men faster than the camels flee away from their tying strings."

[38] The Recitation In The Fajr Two-Rak'ah Prayer

941- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the first rak'ahs of Fajr prayer Allah's saying in the Surah of Al-Baqarah: "We believe in Allah, and in what has been revealed to us..." (84) and in the other His saying: "we believe in Allah, and do you bear witness that we are Muslims." (Al Imran 53)

[39] Reciting Both Surahs Of Al-Kafirun And Al-Ikhlas In The Fajr Two-Rak'ah Prayer

942- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" recited both Surahs of Al-Kafirun and Al-Ikhlas in the Fajr two-rak'ah prayer.

[40] Making Short Both Rak'ahs Offered Before Fajr

943- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the two-rak'ah prayer before Fajr and make them so much light that I would wonder whether he had recited the Mother of the Book in them.

[41] Reciting The Surah Of Ar-Rum In Morning Prayer

944- It is narrated on the authority of Shabib Ibn Rawh from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that once The Messenger of Allah "Allah's blessing and peace be upon him" offered Morning prayer, in which he recited the Surah of Ar-Rum, thereupon he was put to trouble (while reading). When he finished from the prayer he said: "What is the matter of some people that they offer prayer with us, even though they do not perform ablution perfectly? It is those who cause us to be put to trouble in reciting the Qur'an."

[42] Reciting Sixty To One Hundred Verses In Morning Prayer

945- It is narrated on the authority of Abu Barzah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Morning prayer sixty to one hundred Holy Verses.

940 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**بِئْسَمَا لأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ اسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَسْرَعُ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ**».

(38) ـ القِرَاءَةُ فِي رَكْعَتَيِ الفَجْرِ

941 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفِزَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ فِي الأُولَى مِنْهُمَا الآيَةَ الَّتِي فِي الْبَقَرَةِ: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ إِلَى آخِرِ الآيَةِ. وَفِي الأُخْرَى ﴿آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾».

(39) ـ بَابُ القِرَاءَةِ فِي رَكْعَتَيِ الفَجْرِ بـ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

942 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ: «**أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾**».

(40) ـ تَخْفِيفُ رَكْعَتَيِ الفَجْرِ

943 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كُنْتُ لأَرَى رَسُولَ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ فَيُخَفِّفُهُمَا حَتَّى أَقُولَ أَقْرَأَ فِيهِمَا بِأُمِّ الْكِتَابِ».

(41) ـ القِرَاءَةُ فِي الصُّبْحِ بِالرُّومِ

944 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ شَبِيبٍ أَبِي رَوْحٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلاَةَ الصُّبْحِ فَقَرَأَ الرُّومَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلَّى قَالَ: «**مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا لاَ يُحْسِنُونَ الطُّهُورَ فَإِنَّمَا يَلْبِسُ عَلَيْنَا الْقُرْآنَ أُولٰئِكَ**».

(42) ـ القِرَاءَةُ فِي الصُّبْحِ بِالسِّتِّينَ إِلَى المِائَةِ

945 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ سَيَّارٍ يَعْنِي ابْنَ سَلاَمَةَ عَنْ أَبِي بَرْزَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْغَدَاةِ بِالسِّتِّينَ إِلَى الْمِائَةِ».

[43] Reciting Qaf In Morning Prayer

946- It is narrated on the authority of Umm Hisham, daughter of Harithah Ibn An-Nu'man that she said: I did not learn (and keep by heart the Surah of) Qaf but from The Messenger of Allah "Allah's blessing and peace be upon him", which he used to recite in Morning prayer.

947- It is narrated on the authority of Ziyad Ibn Ilaqah that he said: I heard my paternal uncle having said: I offered the Morning prayer with The Messenger of Allah "Allah's blessing and peace be upon him" who recited in the first rak'ah (the Surah which contains): "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another". Shu'bah said: I met him in the market amidst the crowds, and he said: "Qaf".

[44] Reciting The Surah Of At-Takwir In Morning Prayer

948- It is narrated on the authority of Amr Ibn Huraith that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having recited the Surah of At-Takwir in Morning prayer.

[45] Reciting In Morning Prayer Both Surahs Of Seeking Refuge

949- It is narrated on the authority of Uqbah Ibn Amir that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about both Surahs of seeking refuge, thereupon Uqbah said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Fajr prayer with both.

[46] The Excellence Of Reciting Both Surahs Of Seeking Refuge

950- It is narrated on the authority of Uqbah Ibn Amir that he said: I followed The Messenger of Allah "Allah's blessing and peace be upon him" while he was riding, and placed my hand on his foot, and said: "O Messenger of Allah! teach me how to recite both Surah of Hud and Yusuf." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will not recite much greater in the Sight of Allah than "Say: I seek refuge with (Allah) the Lord of Daybreak" and "Say: I seek refuge with (Allah) the Lord of mankind."

951- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Many Holy Verses were revealed unto me tonight, the like of which has never been seen: "Say: I seek refuge with (Allah) the Lord of Daybreak" and "Say: I seek refuge with (Allah) the Lord of mankind."

(43) ـ القِرَاءَةُ في الصُّبْحِ بقَاف

946 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: «مَا أَخَذْتُ ﴿قٓ وَالْقُرْآنِ الْمَجِيدِ﴾ إِلاَّ مِنْ وَرَاءِ رَسُولِ اللَّهِ ﷺ كَانَ يُصَلِّي بِهَا فِي الصُّبْحِ».

947 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ زِيَادِ بْنِ عِلاَقَةَ قَالَ: سَمِعْتُ عَمِّي يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصُّبْحَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ ﴿وَالنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝١٠﴾ [ق: 10].

قَالَ شُعْبَةُ: فَلَقِيتُهُ فِي السُّوقِ فِي الزِّحَامِ فَقَالَ ﴿قٓ﴾.

(44) ـ القراءةُ في الصُّبْح بـ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾

948 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ مَسْعُودٍ الْمَسْعُودِيِّ عَنِ الْوَلِيدِ بْنِ سُرَيْعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾».

(45) ـ القراءةُ في الصُّبْحِ بالمُعَوِّذَتَيْنِ

949 ـ أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي سُفْيَانُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: «أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُعَوِّذَتَيْنِ. قَالَ عُقْبَةُ: فَأَمَّنَا بِهِمَا رَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الْفَجْرِ».

(46) ـ بَابُ الفَضْلِ في قِرَاءَةِ المُعَوِّذَتَيْنِ

950 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي عِمْرَانَ أَسْلَمَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: اتَّبَعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي يَا رَسُولَ اللَّهِ سُورَةَ هُودٍ وَسُورَةَ يُوسُفَ فَقَالَ: «**لَنْ تَقْرَأَ شَيْئاً أَبْلَغَ عِنْدَ اللَّهِ مِنْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾**».

951 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ عَنْ قَيْسٍ عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**آيَاتٌ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾**».

[47] The Recitation In Friday Morning Prayer

952- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday Morning prayer both Surahs of As-Sajdah and Al-Insan.

953- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday Morning prayer both Surahs of As-Sajdah and Al-Insan.

Chapters On The Holy Verses Of Prostration

[48] The (Holy Verse Of) Prostration In The Surah Of Sad

954- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in the Surah of Sad and said: "(The Prophet) David prostrated in it out of turning to Allah in repentance, and we prostrate it out of giving thanks (to Allah)."

[49] The (Holy Verse Of) Prostration In The Surah Of The Star

955- It is narrated on the authority of Al-Muttalib Ibn Wada'ah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited the Surah of the Star in Mecca, thereupon all who were present with him fell in prostration. But I raised my head and refused to prostrate. At that time, Al-Muttalib had not embraced Islam yet.

956- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" and offered prostration in it.

[50] Leaving Prostration Of The Surah Of The Star

957- It is narrated on the authority of Ata Ibn Yasar that he asked Zaid Ibn Thabit about the recitation with the imam (in prayer) and he said: "No recitation is due with the imam", and he pretended that he had recited the Surah of the Star unto The Messenger of Allah "Allah's blessing and peace be upon him", and offered no prostration in it.

[51] The (Holy Verse Of) Prostration In The Surah Of Al-Inshiqaq

958- It is narrated on the authority of Abu Hurairah that he led the prayer in which he recited the Surah of Al-Inshiqaq in which he offered prostration. When he (finished from the prayer and) turned away, he told them that The Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in it.

(47) ـ القراءةُ في الصُّبْحِ يَوْمَ الجُمُعَةِ

952 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ وَاللَّفْظُ لَهُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ﴾».

953 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ ح. وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ وَاللَّفْظُ لَهُ عَنِ الْمُخَوَّلِ بْنِ رَاشِدٍ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صلاَةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿تَنْزِيلُ السَّجْدَةِ﴾ وَ﴿هَلْ أَتَىٰ عَلَى الإِنْسَانِ﴾».

(48) ـ بابُ سُجُودِ القُرْآنِ ـ السُّجُودُ في ﴿صٓ﴾

954 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ ذَرٍّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿صٓ﴾ وَقَالَ: «سَجَدَهَا دَاوُدُ تَوْبَةً وَنَسْجُدُهَا شُكْراً».

(49) ـ السُّجُودُ في والنَّجْمِ

955 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْحَمِيدِ بْنِ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: حَدَّثَنَا ابْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ عَنْ أَبِيهِ قَالَ: «قَرَأَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ سُورَةَ النَّجْمِ فَسَجَدَ وَسَجَدَ مَنْ عِنْدَهُ فَرَفَعْتُ رَأْسِي وَأَبَيْتُ أَنْ أَسْجُدَ وَلَمْ يَكُنْ يَوْمَئِذٍ أَسْلَمَ الْمُطَّلِبُ».

956 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ النَّجْمَ فَسَجَدَ فِيهَا».

(50) ـ تَرْكُ السُّجُودِ في النَّجْمِ

957 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ: «أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الإِمَامِ فَقَالَ: لاَ قِرَاءَةَ مَعَ الإِمَامِ فِي شَيْءٍ وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾ فَلَمْ يَسْجُدْ».

(51) ـ بَابُ السُّجُودِ في ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾

958 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: «أَنَّ أَبَا هُرَيْرَةَ قَرَأَ بِهِمْ ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ فَسَجَدَ فِيهَا فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا».

959- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in the Surah of Al-Inshiqaq.

960- It is narrated on the authority of Abu Hurairah that he said: We offered prostration with The Messenger of Allah "Allah's blessing and peace be upon him" in both Surahs of Al-Inshiqaq and Al-Alaq.

961- A Hadith like this is narrated on the authority of Abu Hurairah through the same chain of transmission.

962- It is narrated on the authority of Abu Hurairah that he said: Both of Abu Bakr and Umar offered prostration in the Surah of Al-Inshiqaq, which had been offered also by him who is better than them (i.e. The Messenger of Allah "Allah's blessing and peace be upon him").

[52] The (Holy Verse Of) Prostration Of The Surah Of Al-Alaq

963- It is narrated on the authority of Abu Hurairah that he said: Both of Abu Bakr and Umar offered prostration in both Surahs of Al-Inshiqaq and Al-Alaq, which had been offered also by him who is better than them (i.e. The Messenger of Allah "Allah's blessing and peace be upon him").

964- It is narrated on the authority of Abu Hurairah that he said: We offered prostration with The Messenger of Allah "Allah's blessing and peace be upon him" in both Surahs of Al-Inshiqaq and Al-Alaq.

[53] Offering Prostration During The Obligatory Prayer

965- It is narrated on the authority of Abu Rafi' that he said: Once, I offered the (Isha) prayer of darkness behind Abu Hurairah, who recited: "When the Sky is rent asunder", in which he prostrated. After he had finished I said to him: "O Abu Hurairah! We never offered this prostration (in this Surah)." He said: "Abu Al-Qasim (i.e. The Prophet) "Allah's blessing and peace be upon him" offered this prostration, and I was praying behind him; and I would keep offering this prostration until I (die and) meet Abu Al-Qasim "Allah's blessing and peace be upon him"."

[54] The Recitation During The Day

966- It is narrated on the authority of Abu Hurairah that he said: There should be recitation (of Qur'an) in every prayer: we made you hear what the Messenger of Allah "Allah's blessing and peace be upon him" made us hear, and read in a low tone before you what he read in a low tone before us.

967- It is narrated on the authority of Abu Hurairah that he said: There should be recitation (of Qur'an) in every prayer: we made you hear what the

959 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَنْبَأَنَا ابْنُ أَبِي ذِئْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَيَّاشٍ عَنِ ابْنِ قَيْسٍ وَهُوَ مُحَمَّدٌ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ رَسُولُ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾».

960 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

961 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ، مِثْلَهُ.

962 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ وَمَنْ هُوَ خَيْرٌ مِنْهُمَا».

(52) ـ السُّجُودُ فِي ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾

963 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ عَنْ قُرَّةَ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا وَمَنْ هُوَ خَيْرٌ مِنْهُمَا ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

964 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ وَوَكِيعٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

(53) ـ بَابُ السُّجُودِ فِي الْفَرِيضَةِ

965 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُلَيْمٍ وَهُوَ ابْنُ أَخْضَرَ عَنِ التَّيْمِيِّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ صَلاَةَ الْعِشَاءِ يَعْنِي الْعَتَمَةَ فَقَرَأَ سُورَةَ ﴿إِذَا السَّمَاءُ انشَقَّتْ ۝١﴾ فَسَجَدَ فِيهَا فَلَمَّا فَرَغَ قُلْتُ: يَا أَبَا هُرَيْرَةَ هٰذِهِ ـ يَعْنِي سَجْدَةً ـ مَا كُنَّا نَسْجُدُهَا قَالَ: «سَجَدَ بِهَا أَبُو الْقَاسِمِ ﷺ وَأَنَا خَلْفَهُ فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَى أَبَا الْقَاسِمِ ﷺ».

(54) ـ بَابُ قِرَاءَةِ النَّهَارِ

966 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «كُلُّ صَلاَةٍ يُقْرَأُ فِيهَا فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا أَخْفَاهَا أَخْفَيْنَا مِنْكُمْ».

967 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «فِي كُلِّ صَلاَةٍ قِرَاءَةٌ فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا

Messenger of Allah "Allah's blessing and peace be upon him" made us hear, and read in a low tone before you what he read in a low tone before us.

[55] The Recitation In Zhuhr Prayer

968- It is narrated on the authority of Al-Bara' that he said: We offered Zhuhr prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" and we heard from him a verse after another (as shown from the movement of his lips) from both Surahs of Luqman and Adh-Dhariyat.

969- It is narrated on the authority of Abu Bakr Ibn An-Nadr that he said: We were with Anas Ibn Malik who led us in Zhuhr prayer, and when he finished he said: I offered Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who read to us those two Surahs in (the first) two rak'ahs, i.e. the Surahs of Al-A'la and Al-Ghashiyah.

[56] Prolonging The Standing In The First Rak'ah Of Zhuhr Prayer

970- It is narrated on the authority of Abu Sa'id that he said: Zhuhr prayer was established, and anyone might go to Baqi' and answer the call of nature, offer ablution and return to find the Messenger of Allah "Allah's blessing and peace be upon him" still in the first rak'ah, which he was prolonging.

971- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: He (the Prophet) used to lead us in Zhuhr prayer, and recite in the first two rak'ahs, making us hear the verse (after another sometimes); and he used to prolong the (first) rak'ah of Zhuhr prayer, and the first rak'ah of Morning prayer.

[57] The Imam Causes His Recitation To Be Heard In Zhuhr Prayer

972- It is narrated on the authority of Abdullah Ibn Abu Qatadah that he said: My father told: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Mother of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah.

[58] Making Short The Standing Of The Second Rak'ah Of Zhuhr

973- It is narrated on the authority of Abdullah Ibn Abu Qatadah that his father told: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the first two rak'ahs of Zhuhr prayer, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah, and make short the second. He used to do the same in Morning prayer, i.e. to prolong the first rak'ah and make short the second. He used to recite in the

أَخْفَاهَا أَخْفَيْنَا مِنْكُمْ».

(55) ـ القِرَاءَةُ فِي الظُّهْرِ

968 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنُ صُدْرَانَ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ الظُّهْرَ فَنَسْمَعُ مِنْهُ الآيَةَ بَعْدَ الآيَاتِ مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَاتِ».

969 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنِ النَّضْرِ قَالَ: «كُنَّا بِالطَّفِّ عِنْدَ أَنَسٍ فَصَلَّى بِهِمُ الظُّهْرَ فَلَمَّا فَرَغَ قَالَ: إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الظُّهْرِ فَقَرَأَ لَنَا بِهَاتَيْنِ السُّورَتَيْنِ فِي الرَّكْعَتَيْنِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾».

(56) ـ تَطْوِيلُ القِيَامِ فِي الرَّكْعَةِ الأُولَى مِن صَلاةِ الظُّهْرِ

970 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزَعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «لَقَدْ كَانَتْ صَلاَةُ الظُّهْرِ تُقَامُ فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ ثُمَّ يَجِيءُ وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَى يُطَوِّلُهَا»

971 ـ أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَّادُ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يُصَلِّي بِنَا الظُّهْرَ فَيَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ يُسْمِعُنَا الآيَةَ كَذَلِكَ وَكَانَ يُطِيلُ الرَّكْعَةَ فِي صَلاَةِ الظُّهْرِ وَالرَّكْعَةَ الأُولَى يَعْنِي فِي صَلاَةِ الصُّبْحِ».

(57) ـ إِسْمَاعُ الإمام الآيَةَ فِي الظُّهْرِ

972 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدِ بْنِ مُسْلِمٍ، يُعْرَفُ بِابْنِ أَبِي جَمِيلٍ الدِّمَشْقِيِّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: حَدَّثَنَا أَبِي: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعَصْرِ وَيُسْمِعُنَا الآيَةَ أَحْيَاناً وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الأُولَى».

(58) ـ تَقْصِيرُ القِيَامِ فِي الرَّكْعَةِ الثَّانِيَةِ مِن الظُّهْرِ

973 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ وَيُسْمِعُنَا الآيَةَ أَحْيَاناً وَيُطَوِّلُ فِي الأُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ وَكَانَ يَفْعَلُ ذَلِكَ فِي صَلاَةِ الصُّبْحِ يُطَوِّلُ فِي

first two rak'ahs of Asr prayer, and prolong the first rak'ah and make short the second.

[59] The Recitation In The First Two Rak'ahs Of Zhuhr Prayer

974- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Mother of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, and recite only the Mother of the Book in the last two rak'ahs, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah of Zhuhr prayer.

[60] The Recitation In The First Two Rak'ahs Of Asr Prayer

975- It is narrated on the authority of Abdullah Ibn Abu Qatadah and Abu Salamah from Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Opening of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah and make short of the second rak'ah of Zhuhr prayer, the same as he used to do in Morning prayer.

976- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite such Surahs as Al-Buruj and At-Tariq in (the first two rak'ahs of) both Zhuhr and Asr prayers.

977- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surah of Al-Lail in Zhuhr prayer, and the like of that in Asr prayer; and he used to recite more than that in Morning prayer.

[61] Making Short Both Standing And Recitation

978- It is narrated on the authority of Zaid Ibn Aslam that he said: We came to visit Anas Ibn Malik and he asked us: "Have you offered prayer?" we answered in the affirmative, thereupon he said: "O slave-girl! Bring (water for me to perform) ablution! I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than this imam of yours." Zaid said: Umar Ibn Abd Al-Aziz (who was At that time the governor of Medina) used to make perfect bowing and prostration, and make light standing and sitting.

979- It is narrated on the authority of Abu Hurairah that he said: I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than so and so

الأُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ وَكَانَ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الْعَصْرِ يُطَوِّلُ الأُولَى وَيُقَصِّرُ الثَّانِيَةَ».

(59) ـ القِرَاءَةُ في الرَّكْعَتَيْنِ الأُولَيَيْنِ من صَلاةِ الظُّهْرِ

974 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ وَفِي الأُخْرَيَيْنِ بِأُمِّ الْقُرْآنِ وَكَانَ يُسْمِعُنَا الآيَةَ أَحْيَاناً وَكَانَ يُطِيلُ أَوَّلَ رَكْعَةٍ مِنْ صَلاَةِ الظُّهْرِ».

(60) ـ القراءةُ في الرَّكْعَتَيْنِ الأُولَيَيْنِ من صَلاةِ العَصْرِ

975 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ عَدِيٍّ عَنْ حَجَّاجٍ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ وَعَنْ أَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَيُسْمِعُنَا الآيَةَ أَحْيَاناً وَكَانَ يُطِيلُ الرَّكْعَةَ الأُولَى فِي الظُّهْرِ وَيُقَصِّرُ فِي الثَّانِيَةِ وَكَذٰلِكَ فِي الصُّبْحِ».

976 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِـ﴿وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ﴾ وَ﴿وَٱلسَّمَآءِ وَٱلطَّارِقِ﴾ وَنَحْوِهِمَا».

977 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ: ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾ وَفِي الْعَصْرِ نَحْوَ ذٰلِكَ وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذٰلِكَ».

(61) ـ تَخْفِيفُ القيام والقراءة

978 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: «دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ: صَلَّيْتُمْ؟ قُلْنَا: نَعَمْ قَالَ: يَا جَارِيَةُ هَلُمِّي لِي وَضُوءاً مَا صَلَّيْتُ وَرَاءَ إِمَامٍ أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ إِمَامِكُمْ هٰذَا قَالَ زَيْدٌ: وَكَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَيُخَفِّفُ الْقِيَامَ وَالْقُعُودَ».

979 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ فُلاَنٍ، قَالَ سُلَيْمَانُ: كَانَ يُطِيلُ الرَّكْعَتَيْنِ الأُولَيَيْنِ

(Umar Ibn Abd Al-Aziz): Sulaiman said: He used to prolong the first two rak'ahs of Zhuhr prayer, and shorten the last two; and he used to make light Asr prayer; and in Maghrib prayer, he used to recite the short Surahs of Al-Mufassal (Chapters starting with Ash-Sharh to the end of the Qur'an); and he used to recite in Isha prayer the medium Surahs of Al-Mufassal (starting with An-Nazi'at up to Ad-Duha); and he used to recite in Morning prayer the long Surahs of Al-Mufassal (starting with Al-Hujurat up to An-Naba').

[62] The Recitation Of Short Surahs Of Mufassal In Maghrib Prayer

980- It is narrated on the authority of Abu Hurairah that he said: I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than so and so (Umar Ibn Abd Al-Aziz): Sulaiman said: we prayed behind this man: He used to prolong the first two rak'ahs of Zhuhr prayer, and shorten the last two; and he used to make light Asr prayer; and in Maghrib prayer, he used to recite the short Surahs of Al-Mufassal (Chapters starting with Ash-Sharh to the end of the Qur'an); and he used to recite in Isha prayer such Surahs as Ash-Shams; and he used to recite in Morning prayer two long Surahs.

[63] Reciting The Surah Of Al-A'la In Maghrib Prayer

981- It is narrated on the authority of Jabir that he said: A man having two camels used for carrying water came upon Mu'adh while he was leading Maghrib prayer. He inaugurated the prayer with the Surah of Al-Baqarah, thereupon the man prayed alone and then went away. When the news of that reached The Messenger of Allah "Allah's blessing and peace be upon him" he said to Mu'adh: "Are you putting the people (praying behind you) to trial O Mu'adh? Are you putting the people (praying behind you) to trial O Mu'adh? Would you not recite such Surahs as Al-A'la and Ash-Shams?"

[64] Reciting The Surah Of Al-Mursalat In Maghrib Prayer

982- It is narrated on the authority of Anas that Umm Al-Fadl Ibn Al-Harith said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Maghrib prayer in his house, in which he recited the Surah of Al-Mursalat, after which he never led a prayer in congregation (for he fell ill) until he died "Allah's blessing and peace be upon him".

983- It is narrated on the authority of Ibn Abbas from his mother that he heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Surah of Al-Mursalat in Maghrib prayer.

مِنَ الظُّهْرِ وَيُخَفِّفُ الأُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَأُ فِي الْعِشَاءِ بِوَسَطِ الْمُفَصَّلِ وَيَقْرَأُ فِي الصُّبْحِ بِطُوَلِ الْمُفَصَّلِ».

(62) ـ بابُ القِرَاءَةِ في المَغْرِبِ بِقِصَارِ المُفَصَّلِ

980 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ فُلاَنٍ، فَصَلَّيْنَا وَرَاءَ ذٰلِكَ الإِنْسَانِ وَكَانَ يُطِيلُ الأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ فِي الأُخْرَيَيْنِ وَيُخَفِّفُ فِي الْعَصْرِ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَأُ فِي الْعِشَاءِ بِـ﴿وَالشَّمْسِ وَضُحَىٰهَا﴾ وَأَشْبَاهِهَا وَيَقْرَأُ فِي الصُّبْحِ بِسُورَتَيْنِ طَوِيلَتَيْنِ».

(63) ـ القِرَاءَةُ في المَغْرِبِ بـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

981 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: مَرَّ رَجُلٌ مِنَ الأَنْصَارِ بِنَاضِحَيْنِ عَلَى مُعَاذٍ وَهُوَ يُصَلِّي الْمَغْرِبَ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَصَلَّى الرَّجُلُ ثُمَّ ذَهَبَ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَفَتَّانٌ يَا مُعَاذُ؟ أَفَتَّانٌ يَا مُعَاذُ؟ أَلا قَرَأْتَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿وَالشَّمْسِ وَضُحَىٰهَا﴾ وَنَحْوِهِمَا!».

(64) ـ القِرَاءَةُ في المَغْرِبِ بالمُرْسَلاتِ

982 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ الْمَغْرِبَ فَقَرَأَ الْمُرْسَلاَتِ مَا صَلَّى بَعْدَهَا صَلاَةً حَتَّى قُبِضَ ﷺ».

983 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ أُمِّهِ: «أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلاَتِ».

[65] Reciting The Surah Of At-Tur In Maghrib Prayer

984- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Surah of At-Tur in Maghrib prayer.

[66] Reciting The Surah Of Ad-Dukhan In Maghrib Prayer

985- It is narrated on the authority of Abdullah Ibn Utbah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" recited the Surah of Ad-Dukhan in Maghrib prayer.

[67] Reciting The Surah Of Al-A'raf In Maghrib Prayer

986- It is narrated on the authority of Zaid Ibn Thabit that he said to Marwan: "O Abu Abd Al-Malik! Do you usually recite in Maghrib prayer (such short Surahs as) Al-Ikhlas and Al-Kawthar?" he answered in the affirmative, thereupon he said: "By Him, by Whom oath is taken, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having recited in it the longer of both long Surahs (Al-An'am and Al-A'raf, and the latter is intended, which begins with) "Alif, Lam, Mim, Sad..."

987- It is narrated on the authority of Marwan Ibn Al-Hakam that Zaid Ibn Thabit said to him: "Why do I see you always reciting the short Surahs in Maghrib prayer? Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in it the longer of both long Surahs (Al-A'raf and Al-An'am)." I asked: "O Abu Abdullah! Which is the longer of both long Surahs?" he said: "Al-A'raf."

988- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" recited in Maghrib prayer the Surah of Al-A'raf, which he divided in two rak'ahs.

[68] The Recitation In The Two Rak'ahs After Maghrib Prayer

989- It is narrated on the authority of Ibn Umar that he said: I watched The Messenger of Allah "Allah's blessing and peace be upon him" over twenty times, in all of which he recited in the two rak'ahs after Maghrib prayer and in the two rak'ahs before Fajr prayer both Surahs of Al-Kafirun and Al-Ikhlas.

[69] The Excellence Of Reciting The Surah Of Al-Ikhlas

990- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" sent a man to lead a military expedition, and he used to recite to his companions in prayer and conclude

(65) ـ القِرَاءَةُ فى المَغْرِبِ بـ﴿الطُّورِ﴾

984 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ».

(66) ـ القراءةُ في المَغْرِبِ ﴿بحمٓ﴾ الدُّخَان

985 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالاَ: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ: «أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ بْنِ مَسْعُودٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلاَةِ الْمَغْرِبِ بِـ﴿حم﴾ الدُّخَانِ».

(67) ـ القراءةُ في المَغْرب ﴿بالٓمص﴾

986 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ أَبِي الأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّهُ قَالَ لِمَرْوَانَ: يَا أَبَا عَبْدِ الْمَلِكِ أَتَقْرَأُ فِي الْمَغْرِبِ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾؟ قَالَ: نَعَمْ. قَالَ: فَمَخْلُوقَةٌ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّولَيَيْنِ ﴿الٓمص﴾».

987 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: «مَا لِي أَرَاكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ السُّوَرِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّولَيَيْنِ؟ قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ مَا أَطْوَلُ الطُّولَيَيْنِ؟ قَالَ: الأَعْرَافُ».

988 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ وَأَبُو حَيْوَةَ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلاَةِ الْمَغْرِبِ بِسُورَةِ الأَعْرَافِ فَرَّقَهَا فِي رَكْعَتَيْنِ».

(68) ـ القراءةُ في الرَّكْعَتَيْنِ بعد المَغْرِبِ

989 ـ أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ: «رَمَقْتُ رَسُولَ اللَّهِ ﷺ عِشْرِينَ مَرَّةً يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

(69) ـ الفَضْلُ في قِرَاءَةِ ﴿قُلْ هُوَ الله أَحَدٌ﴾

990 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُد عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ أَنَّ أَبَا الرِّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِمْ فَيَخْتِمُ بِـ ﴿قُلْ

his recitations with the Surah of Al-Ikhlas. When they returned, they made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "Ask him why he did so." They asked him and he said: "Because it is the characteristic of (Allah) Most Gracious, Almighty, and I like to recite it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell him that Allah Almighty loves him."

991- It is narrated on the authority of Abu Hurairah that he said: I came (to the mosque) with The Messenger of Allah "Allah's blessing and peace be upon him", and he heard a man reciting: " Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It has been affirmed (to him)." I asked him: "What is that which has been affirmed (to him) O Messenger of Allah?" He said: "The Garden."

992- It is narrated on the authority of Abu Sa'id that a man heard another reciting the Surah of Al-Ikhlas repeatedly; and in the morning he came and made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life, it is equal to one-third the Qur'an (in reward)."

993- It is narrated on the authority of Abu Ayyub from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "(the Surah that starts with) "Say: He is Allah, the One and Only..." is equal to one-third the Qur'an (in reward)."

[70] Reciting The Surah Of Al-A'la In Isha Prayer

994- It is narrated on the authority of Jabir that he said: Mu'adh stood and led Isha prayer, which he prolonged, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Are you putting (the people praying behind you) to trial O Mu'adh? Are you putting (the people praying behind you) to trial? How have you been diverted from such Surahs as Al-A'la, Ad-Duha, Al-Infitar, etc?"

[71] Reciting The Surah Of Ash-Shams In Isha Prayer

995- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Mu'adh Ibn Jabal Al-Ansari led the Isha prayer with his people and prolonged it for them. Somebody among us left the (congregational) prayer and prayed alone. Being informed of him, Mu'adh said: "He is a hypocrite." When the man knew that, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of what Mu'adh had said

هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجِعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُوهُ لأَيِّ شَيْءٍ فَعَلَ ذَلِكَ». فَسَأَلُوهُ فَقَالَ: لأَنَّهَا صِفَةُ الرَّحْمَنِ عَزَّ وَجَلَّ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّهُ».

991 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ قَالَ: «سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَجَبَتْ» فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «الْجَنَّةُ».

992 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

993 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ رَبِيعِ بْنِ خُثَيْمٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنِ ابْنِ أَبِي لَيْلَى عَنِ امْرَأَةٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَعْرِفُ إِسْنَاداً أَطْوَلَ مِنْ هَذَا.

(70) ـ القراءةُ في العِشَاءِ الآخِرَةِ بـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾

994 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: قَامَ مُعَاذٌ فَصَلَّى الْعِشَاءَ الآخِرَةَ فَطَوَّلَ فَقَالَ النَّبِيُّ ﷺ: «أَفَتَّانٌ يَا مُعَاذُ؟ أَفَتَّانٌ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿الضُّحَى﴾ وَ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾؟».

(71) ـ القراءةُ في العِشَاءِ الآخرةِ بـ﴿الشَّمْسِ وَضُحَاهَا﴾

995 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ لأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَانْصَرَفَ رَجُلٌ مِنَّا فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِمَا قَالَ مُعَاذٌ فَقَالَ لَهُ

about him. The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you to trial O Mu'adh? If you led the people in prayer, you would recite any of (such Surahs as): "By the sun and its (glorious) splendour" (91), "Glorify the name of your lord the Most High" (87), "Read in the name of your Lord" (96), "By the night, as it conceals (the light)" (92)."

996- It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Isha prayer such Surahs as "By the sun and its (glorious) splendor " (91), and the like of it.

[72] Reciting The Surah Of At-Tin In Isha Prayer

997- It is narrated on the authority of Al-Bara that he said: I offered (Isha) prayer of darkness with the Messenger of Allah "Allah's blessing and peace be upon him" in which he recited the Surah of At-Tin.

[73] The Recitation In The First Rak'ah Of Isha Prayer

998- It is narrated on the authority of Al-Bara Ibn Azib that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was on journey, and he recited in Isha prayer the Surah of At-Tin.

[74] Prolonging The Standing In The First Two Rak'ahs

999- It is narrated on the authority of Jabir Ibn Samurah that Umar said to Sa'd (Ibn Abu Waqqas): "The people made a complaint against you in everything, even the prayer." On that Sa'd said: "Indeed, I always prolong the standing in the first two rak'ahs, and make short the last two; and I never indulge in offering prayer in which I imitate the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "This is what I think of you."

1000- It is narrated on the authority of Jabir Ibn Samurah that he said: Some people from the inhabitants of Kufah made a complaint against Sa'd (the governor of Kufah) to Umar Ibn Al-Khattab. They said: "By Allah! he never offers prayer perfectly." On that he said" "As for me, I lead the prayer in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" used to do, and I never indulge in it: I always prolong the standing in the first two rak'ahs, and make short the last two." Umar said to him: "This is what I think of you."

[75] Reciting Two Surahs In One Rak'ah

1001- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "I know the matches (i.e. the identical pairs of Surahs, of approximate

النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِـ﴿الشَّمْسِ وَضُحَاهَا﴾ وَ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿اللَّيْلِ إِذَا يَغْشَى﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

996 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْعِشَاءِ الآخِرَةِ بِـ﴿الشَّمْسِ وَضُحَاهَا﴾ وَأَشْبَاهِهَا مِنَ السُّوَرِ».

(72) ـ القراءةُ فيها بـ﴿التِّينِ والزَّيْتُونِ﴾

997 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعَتَمَةَ فَقَرَأَ فِيهَا بِـ﴿التِّينِ وَالزَّيْتُونِ﴾».

(73) ـ القراءةُ في الرَّكْعَةِ الأُولَى من صَلاةِ العِشَاءِ الآخِرَةِ

998 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي الرَّكْعَةِ الأُولَى بِـ﴿التِّينِ وَالزَّيْتُونِ﴾».

(74) ـ الرُّكُودُ في الرَّكْعَتَيْنِ الأُولَيَيْنِ

999 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: «قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَاكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلاَةِ فَقَالَ سَعْدٌ: أَتَّئِدُ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ قَالَ: ذَاكَ الظَّنُّ بِكَ».

1000 ـ أَخْبَرَنَا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عُلَيَّةَ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا أَبِي عَنْ دَاوُدَ الطَّائِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «وَقَعَ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ فِي سَعْدٍ عِنْدَ عُمَرَ فَقَالُوا: وَاللَّهِ مَا يُحْسِنُ الصَّلاَةَ فَقَالَ: أَمَّا أَنَا فَأُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ لاَ أَخْرِمُ عَنْهَا أَرْكُدُ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ قَالَ: ذَاكَ الظَّنُّ بِكَ».

(75) ـ قِرَاءَةُ سُورَتَيْنِ في رَكْعَةٍ

1001 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: «إِنِّي لأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ

length) which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine in recitation in each rak'ah. They are twenty Surahs, which he used to recite in ten rak'ahs." Then, he took hold of the hand of Alqamah and entered (the chamber) and when Alqamah came out we asked him and he told us about them. (They go as follows: both An-Najm and Ar-Rahman in a rak'ah, Al-Qamar and Al-Haqqah in a rak'ah, At-Tur and Adh-Dhariyat in a rak'ah, Al-Waqi'ah and Nun in a rak'ah, Al-Ma'arij and An-Nazi'at in a rak'ah, Al-Mutaffifin and Abasa in a rak'ah, Al-Muddaththir and Al-Muzzammil in a rak'ah, Al-Insan and Al-Qiyamah in a rak'ah, An-Naba' and Al-Mursalat in a rak'ah, Ad-Dukhan and At-Takwir in a rak'ah.

1002- It is narrated on the authority of Abu Wa'il that he said: A man said in the presence of Abdullah Ibn Mas'ud: "I recite the Mufassal (Surahs) at night in one Rak'ah." Ibn Mas'ud said: "This recitation is (too quick) like the recitation of poetry. I know the matches (i.e. the identical pairs of Surahs of approximate length) which The Prophet "Allah's blessing and peace be upon him" used to combine in recitation in each rak'ah." He made a mention of twenty Surahs from the Mufassal, each two in a rak'ah.

1003- It is narrated on the authority of Masruq from Abdullah that a man came to him and said: "I recite the Mufassal (Surahs) at night in one Rak'ah." Ibn Mas'ud said: "This recitation is (too quick) like the recitation of poetry. But The Prophet "Allah's blessing and peace be upon him" used to combine the matches (i.e. the identical pairs of Surahs of approximate length) in recitation in each rak'ah, i.e. twenty Surahs from the Mufassal, starting with Ha Mim."

[76] Reciting A Portion Of The Surah

1004- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I was present with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) when he led the prayer facing the Ka'bah. He put off his sandals and placed them on his left side. He then inaugurated with reciting the Surah of The Believers. When he came to the mention of Moses and Aaron (Verse) or the mention of Jesus (Verse), a cough caught him, and he bowed.

[77] The Reciter Seeks Refuge (With Allah From Punishment) When He Comes Upon A Holy Verse Of Punishment

1005- It is narrated on the authority of Hudhaifah that he offered prayer by the side of The Messenger of Allah "Allah's blessing and peace be upon him" one night, in which he recited, and whenever he came upon a Holy Verse of punishment, he would seek refuge (with Allah from punishment),

عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ ثُمَّ أَخَذَ بِيَدِ عَلْقَمَةَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيْنَا عَلْقَمَةُ فَسَأَلْنَاهُ فَأَخْبَرَنَا بِهِنَّ».

1002 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: «قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ قَالَ: هَذَاً كَهَذِّ الشِّعْرِ لَقَدْ عَرَفْتُ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ سُورَتَيْنِ فِي رَكْعَةٍ».

1003 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ، وَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي قَرَأْتُ اللَّيْلَةَ الْمُفَصَّلَ فِي رَكْعَةٍ فَقَالَ: «هَذَاً كَهَذِّ الشِّعْرِ لَكِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ مِنْ آلِ حم».

(76) ـ قِرَاءَةُ بَعْضِ السُّورَةِ

1004 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ حَدِيثاً رَفَعَهُ إِلَى ابْنِ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: «حَضَرْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ فَصَلَّى فِي قُبُلِ الْكَعْبَةِ فَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ فَافْتَتَحَ بِسُورَةِ الْمُؤْمِنِينَ فَلَمَّا جَاءَ ذِكْرُ مُوسَى أَوْ عِيسَى عَلَيْهِمَا السَّلَامُ أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ».

(77) ـ تَعَوُّذُ القَارِىءِ إِذا مَرَّ بِآيَةِ عَذَابٍ

1005 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ عَنْ صِلَةَ بْنِ زُفَرَ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ ﷺ لَيْلَةً فَقَرَأَ فَكَانَ إِذَا مَرَّ

and whenever he came upon a Holy Verse of mercy, he would stop at it and invoke (Allah). He used to say in his bowing: "Glorified be my Lord, Most Great" and in his prostration: "Glorified be my Lord, Most High".

[78] The Reciter Invokes When He Comes Upon A Verse Of Mercy

1006- It is narrated on the authority of Hudhaifah that once, The Messenger of Allah "Allah's blessing and peace be upon him" recited Al-Baqarah, Al Imran and An-Nisa in one rak'ah, and never did he come upon a Holy Verse of mercy but that he invoked (Allah to endow him with mercy), and never did he come upon a Holy Verse of punishment but that he sought refuge (with Allah from punishment).

[79] Repeating The Recitation Of A Holy Verse

1007- It is narrated on the authority of Abu Dharr that he said: One night The Messenger of Allah "Allah's blessing and peace be upon him" stood (to offer supererogatory night prayer) with only one Holy Verse, i.e. Allah's saying: "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

[80] Allah's Saying: "Neither Speak Your Prayer Aloud, Nor Speak It In A Low Tone, But Seek A Middle Course Between" (Al-Isra 110)

1008- It is narrated on the authority of Ibn Abbas that he said: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to His Prophet "Allah's blessing and peace be upon him": "Neither speak your prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al-Isra 110)

1009- It is narrated on the authority of Ibn Abbas that he said: It was the habit of The Prophet "Allah's blessing and peace be upon him" to raise his voice in reciting the Qur'an, and the more the pagans heard his voice (reciting the Qur'an), the more they would abuse the Qur'an, and One Who brought it. On that The Prophet "Allah's blessing and peace be upon him" lowered his voice while reciting the Qur'an to the extent that his companions were not able to hear it. On that occasion, Allah Almighty revealed to him: "Neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between." (Al-Isra 110)

بِآيَةِ عَذَابٍ وَقَفَ وَتَعَوَّذَ وَإِذَا مَرَّ بِآيَةِ رَحْمَةٍ وَقَفَ فَدَعَا وَكَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الأَعْلَى».

(78) ـ مَسْأَلَةُ القَارِىءِ إذا مَرَّ بآية رَحْمَةٍ

1006 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ حُذَيْفَةَ وَالأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ عَنْ صِلَةِ بْنِ زُفَرَ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ فِي رَكْعَةٍ لاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ سَأَلَ وَلاَ بِآيَةِ عَذَابٍ إِلاَّ اسْتَجَارَ».

(79) ـ تَرْدِيدُ الآيَةِ

1007 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَتْنِي جَسْرَةُ بِنْتُ دَجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: «قَامَ النَّبِيُّ ﷺ حَتَّى إِذَا أَصْبَحَ بِآيَةٍ. وَالآيَةُ: ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118].

(80) ـ قَوْلُهُ عزّ وجلّ ﴿ولا تَجْهَرْ بصلاتِكَ ولا تُخافِتْ بها﴾

1008 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالاَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ وَهُوَ ابْنُ إِيَاسٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا﴾ قَالَ: «نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ وَقَالَ ابْنُ مَنِيعٍ: يَجْهَرُ بِالْقُرْآنِ وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: وَلاَ تَجْهَرْ بِصَلاَتِكَ أَيْ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ وَلاَ تُخَافِتْ بِهَا عَنْ أَصْحَابِكَ فَلاَ يَسْمَعُوا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً».

1009 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيَاسٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ وَمَنْ جَاءَ بِهِ فَكَانَ النَّبِيُّ ﷺ يَخْفِضُ صَوْتَهُ بِالْقُرْآنِ مَا كَانَ يَسْمَعُهُ أَصْحَابُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً﴾» [الإسراء: 110].

[81] Raising The Voice With The Qur'an

1010- It is narrated on the authority of Umm Hani that she said: I used to hear the recitation of The Prophet "Allah's blessing and peace be upon him" (of the Qur'an) while I was in my bower (in view of raising his voice with it).

[82] Reciting In A Vibrant Quivering Tone

1011- It is narrated on the authority of Qatadah that he said: I asked Anas: "How did The Prophet "Allah's blessing and peace be upon him" use to recite (the Qur'an)?" he said: "He used to recite in a vibrant quivering tone."

[83] Adorning The Recitation With Good Voice

1012- It is narrated on the authority of Al-Bara' that he said: The Prophet "Allah's blessing and peace be upon him" Said: "Adorn the recitation of the Qur'an by (making good) your voices."

1013- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" Said: "Adorn the recitation of the Qur'an by (making good) your voices."

1014- It is narrated on the authority of Abu Hurairah that he said: I heard The Prophet "Allah's blessing and peace be upon him" having said: "Allah never listens to a thing so much as he listens to a Prophet of good voice, while reciting the Qur'an loudly with a pleasant voice."

1015- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah Almighty never listens to a thing so much as he listens to a Prophet while reciting the Qur'an with a pleasant voice."

1016- It is narrated on the authority of Abu Hurairah that once The Prophet "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him"."

1017- It is narrated on the authority of A'ishah that she said: Once The Prophet "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him"."

1018- It is narrated on the authority of A'ishah that she said: Once The Messenger of Allah "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has

(81) ـ بَابُ رَفْعِ الصَّوْتِ بِالْقُرْآنِ

1010 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي الْعَلاَءِ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ أُمِّ هَانِىءٍ قَالَتْ: «كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ وَأَنَا عَلَى عَرِيشِي».

(82) ـ بَابُ مَدِّ الصَّوْتِ بِالْقِرَاءَةِ

1011 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَساً: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: «كَانَ يَمُدُّ صَوْتَهُ مَدّاً».

(83) ـ تَزْيِينُ الْقُرْآنِ بِالصَّوْتِ

1012 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»**.

1013 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي طَلْحَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»**.

قَالَ ابْنُ عَوْسَجَةَ: كُنْتُ نَسِيتُ هٰذِهِ زَيِّنُوا الْقُرْآنَ حَتَّى ذَكَّرَنِيهِ الضَّحَّاكُ بْنُ مُزَاحِمٍ.

1014 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا أَذِنَ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ»**.

1015 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَا أَذِنَ اللَّهُ عَزَّ وَجَلَّ لِشَيْءٍ يَعْنِي أَذَنَهُ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ»**.

1016 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: **«لَقَدْ أُوتِيَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلاَمُ»**.

1017 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيُّ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: **«لَقَدْ أُوتِيَ هٰذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلاَمُ»**.

1018 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ:

been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him"."

1019- It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the recitation and prayer of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "What do you have to do with his prayer (since you have no power to imitate it)?" then, she described his recitation and behold! it described his recitation as articulate letter by letter.

[84] Saying Takbir For Bowing

1020- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Marwan appointed Abu Hurairah to succeed him as the governor of Medina: whenever he (Abu Hurairah) got up for the obligatory prayer, he would magnify Allah, and then he would magnify Allah whenever he bowed, and whenever he raised his head from bowing he would say: "Allah hears him, who sends praises to Him, O our Lord! All praises be to You!" Then he would magnify Allah whenever he fell in prostration, then he would magnify Allah whenever he raised his head (from prostration) after reciting half the Tashahhud following the conclusion of the second rak'ah. He used to do the same in his prayer until he finished it. Whenever Abu Hurairah finished it with the end salutation "Taslim" he would face the people in the mosque and say: "By Him, in Whose hand my soul is! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer)."

[85] Raising Both Hands On Bowing Up To The Level Of The Ears

1021- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing (he also raised both his hands) up to the level of the upper part of his ears.

[86] Raising Both Hands On Bowing To The Level Of The Shoulders

1022- It is narrated on the authority of Salim from his father that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands up until they came to be at the level of his shoulders; and when he bowed and when he raised his head from bowing (he also raised both his hands).

«لَقَدْ أُوتِيَ هٰذَا مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

1019 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ: «أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلَاتِهِ قَالَتْ: مَا لَكُمْ وَصَلَاتَهُ؟ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفاً حَرْفاً».

(84) ـ بَابُ التَّكْبِيرِ لِلرُّكُوعِ

1020 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ حِينَ اسْتَخْلَفَهُ مَرْوَانُ عَلَى الْمَدِينَةِ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِداً ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ التَّشَهُّدِ يَفْعَلُ مِثْلَ ذٰلِكَ حَتَّى يَقْضِيَ صَلَاتَهُ فَإِذَا قَضَى صَلَاتَهُ وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ».

(85) ـ رَفْعُ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ فُرُوعِ الْأُذُنَيْنِ

1021 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى بَلَغَتَا فُرُوعَ أُذُنَيْهِ».

(86) ـ بَابُ رَفْعِ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ الْمَنْكِبَيْنِ

1022 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ».

[87] Leaving That Act

1023- It is narrated on the authority of Abdullah that he said: "Should I not tell you about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"?" he stood up and raised his hands once (when he assumed the prayer), and he did not repeat that (along the prayer).

[88] Making Straight The Back On Bowing

1024- It is narrated on the authority of Abu Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not valid is a prayer in which one does not make straight his back in bowing and prostration."

[89] Being Upright In Bowing

1025- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be Upright in bowing and prostrating, and let none of you spread both his arms like a dog." (Being upright in bowing means that one should not lower down his head so much extremely, nor raise it so much excessively, but rather he should take a middle course between both extremes; and as to uprightness of prostration, one should not spread his arms flat on the ground, but rather he should place both hands on the ground, and raise the elbows, as well as he should keep the abdomen away from both thighs).

(87) ـ تَرْكُ ذلك

1023 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «أَلاَ أُخْبِرُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يَعُدْ».

(88) ـ إقامةُ الصُّلْبِ في الرُّكُوعِ

1024 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُجْزِىءُ صَلاَةٌ لاَ يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ»**.

(89) ـ الاعْتِدَالُ في الرُّكُوعِ

1025 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«اعْتَدِلُوا فِي الرُّكُوعِ وَالسُّجُودِ وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ كَالْكَلْبِ»**.

(12) THE BOOK OF FOLDING HANDS

[...]

1026- It is narrated on the authority of both Alqamah and Al-Aswad that they were with Abdullah in his house, when he asked: "Have those offered prayer?" we replied in the affirmative, and he led them in prayer, and stood between them with no Adhan nor Iqamah. He said: "When you are only three, do the same, and if you are more, let anyone of you lead you (i.e. stand ahead of you), and spread his hands on his thighs. It seems as if I am looking at the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": a finger from one hand by the side of a finger from the other.

1027- It is narrated on the authority of both Al-Aswad and Alqamah that they said: We offered prayer with Abdullah Ibn Mas'ud in his house, and he stood between us, and when we placed our hands on our knees, he pulled them, and made us interlace our fingers, and said: "Indeed, I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing so."

1028- It is narrated on the authority of Alqamah that Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us how to offer prayer: when he said Takbir (to assume the prayer) he raised both his hands, and when he bowed, he folded up his hands and placed them between his knees. When the news of that reached Sa'd he said: My brother (Abdullah) has told the truth: We did so at first, and later on, we were commanded to do as such, i.e. to take hold of the knees with the help of them.

[1] The Abrogation Of That

1029- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he said to me: "Place your hands on your knees." When I did it once again he struck my hand and said to me: "We were forbidden to do it, and we were rather commanded to place our hands on the knees."

1030- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: I bowed and folded my hands (and placed them in between my knees), thereupon my father said to me: "We used to do this at first, and later we (were ordered to) raise our hands (and place them) on the knees."

(12) ـ [كتابُ] التَّطْبِيقِ

بابٌ

1026 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالأَسْوَدِ أَنَّهُمَا كَانَا مَعَ عَبْدِ اللَّهِ فِي بَيْتِهِ فَقَالَ: «أَصَلَّى هٰؤُلاَءِ؟ قُلْنَا: نَعَمْ فَأَمَّهُمَا وَقَامَ بَيْنَهُمَا بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ قَالَ: إِذَا كُنْتُمْ ثَلاَثَةً فَاصْنَعُوا هٰكَذَا وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذٰلِكَ فَلْيَؤُمَّكُمْ أَحَدُكُمْ وَلْيَفْرِشْ كَفَّيْهِ عَلَى فَخِذَيْهِ فَكَأَنَّمَا أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ».

1027 ـ أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا عَمْرٌو وَهُوَ ابْنُ أَبِي قَيْسٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ وَعَلْقَمَةَ قَالاَ: صَلَّيْنَا مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي بَيْتِهِ فَقَامَ بَيْنَنَا فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا فَنَزَعَهَا فَخَالَفَ بَيْنَ أَصَابِعِنَا وَقَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ».

1028 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلاَةَ فَقَامَ فَكَبَّرَ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ وَرَكَعَ فَبَلَغَ ذٰلِكَ سَعْداً فَقَالَ: صَدَقَ أَخِي قَدْ كُنَّا نَفْعَلُ هٰذَا ثُمَّ أُمِرْنَا بِهٰذَا يَعْنِي الإِمْسَاكَ بِالرُّكَبِ.

(1) ـ نَسْخُ ذلك

1029 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ فَقَالَ لِي: اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ قَالَ: ثُمَّ فَعَلْتُ ذٰلِكَ مَرَّةً أُخْرَى فَضَرَبَ يَدِي وَقَالَ: إِنَّا قَدْ نُهِينَا عَنْ هٰذَا وَأُمِرْنَا أَنْ نَضْرِبَ بِالأَكُفِّ عَلَى الرُّكَبِ.

1030 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ مصْعَبِ بْنِ سَعْدٍ قَالَ: «رَكَعْتُ فَطَبَّقْتُ فَقَالَ أَبِي: إِنَّ هٰذَا شَيْءٌ كُنَّا نَفْعَلُهُ ثُمَّ ارْتَفَعْنَا إِلَى الرُّكَبِ».

[2] Catching Hold Of The Knees With The Hands In Bowing

1031- It is narrated on the authority of Umar that he said: "(Placing your hands on) the knees were set for you, so, you should catch hold of the knees (with your hands in bowing)."

1032- It is narrated on the authority of Umar that he said: It is out of the sunnah to take hold of the knees (while bowing in prayer).

[3] The Position Of Both Palms In Bowing

1033- It is narrated on the authority of Salim that he said: We came to Abu Mas'ud and said to him: Tell us about the way of the prayer of It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he forbade me, and when I did it once again he said to me: "Do not do so, for we did it during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were forbidden to do it, and we were rather commanded to place our hands on the knees.". he stood ahead of us, and said Takbir (to assume the prayer), and when he bowed down, he placed his palms on his knees, made his fingers below that, and made a wide space between his elbows until every part of his body was upright. Then he said: "Allah hears such as sends praises to Him." Then he stood until every part of his body was upright.

[4] The Position Of The Fingers In Bowing

1034- It is narrated on the authority of Salim Abu Abdullah: Uqbah Ibn Amr that he said to us: "Should I not offer prayer for you in the same way I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer?" we answered in the affirmative. When he stood and bowed, he placed his hands over his knees, with his fingers at the back of his knees, making a wide space between his armpits (and he remained so) until every part of his body became at rest. Then, he stood (and kept standing) until every part of his body became at rest. Then, he fell in prostration, and placed his palms on the ground, making a wide space between his armpits (and remained as such) until every part of his body became at rest. Then, he raised his head and sat (and remained sitting) until every part of his body became at rest. He did the same along four rak'ahs he offered like that rak'ah, and when he finished from his prayer he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer, and as such he used to lead us in prayer."

(2) ـ الإِمْسَاكُ بالرُّكَبِ في الرُّكُوعِ

1031 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ عُمَرَ قَالَ: «سُنَّتْ لَكُمُ الرُّكَبُ فَأَمْسِكُوا بِالرُّكَبِ».

1032 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السَّلَمِيِّ قَالَ: قَالَ عُمَرُ: «إِنَّمَا السُّنَّةُ الأَخْذُ بِالرُّكَبِ».

(3) ـ بابُ مَوَاضِعِ الرَّاحَتَيْنِ في الرُّكُوعِ

1033 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَالِمٍ قَالَ: «أَتَيْنَا أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدِّثْنَا عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَامَ بَيْنَ أَيْدِينَا وَكَبَّرَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذٰلِكَ وَجَافَى بِمِرْفَقَيْهِ حَتَّى ٱسْتَوَى كُلُّ شَيْءٍ مِنْهُ ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقَامَ حَتَّى ٱسْتَوَى كُلُّ شَيْءٍ مِنْهُ».

(4) ـ بابُ مَوَاضِعِ أَصَابِعِ اليَدَيْنِ في الرُّكُوعِ

1034 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَاوِيُّ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ عَطَاءٍ عَنْ سَالِمٍ أَبِي عَبْدِ اللَّهِ عَنْ عُقْبَةَ بْنِ عَمْرٍو قَالَ: أَلاَ أُصَلِّي لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي؟ فَقُلْنَا: بَلَى فَقَامَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ مِنْ وَرَاءِ رُكْبَتَيْهِ وَجَافَى إِبْطَيْهِ حَتَّى ٱسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ حَتَّى ٱسْتَوَى كُلُّ شَيْءٍ مِنْهُ ثُمَّ سَجَدَ فَجَافَى إِبْطَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ قَعَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ سَجَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ صَنَعَ كَذٰلِكَ أَرْبَعَ رَكَعَاتٍ ثُمَّ قَالَ: «هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَهٰكَذَا كَانَ يُصَلِّي بِنَا».

[5] Making A Wide Space Between Both Elbows In Bowing

1035- It is narrated on the authority of Salim Al-Barrad that Abu Mas'ud said to us: "Should I not offer prayer for you in the same way I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer?" we answered in the affirmative. He stood and said Takbir, and when he bowed, he made a wide space between his armpits, (and kept as such) until every part of his body was at rest, he raised his head; and he offered four rak'ahs, in which he did the same. Then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer."

[6] Being Upright In Bowing

1036- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would be upright, with neither raising his head so much extremely, nor lowering it so much excessively, and he also would place his hands on his knees.

[7] It Is Forbidden To Recite Qur'an In Bowing

1037- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear (linen clothes containing silk brought from Sham or an Egyptian town known as) Qassi, silk, and the gold ring; and he further forbade me to recite Qur'an while bowing.

1038- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have gold ring, to recite Qur'an while bowing, and to wear (linen clothes containing silk brought from Sham or an Egyptian town known as) Qassi, and to have clothes dyed with safflower.

1039- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade you, to wear the gold ring, (the linen clothes containing silk brought from an Egyptian town known as) Qassi, clothes saturated with redness, garments dyed with safflower, as well as to recite the Holy Qur'an in bowing (during the prayer).

1040- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the gold ring, the linen clothes containing silk (brought from an

(5) ـ بابُ التَّجافي في الرُّكُوعِ

1035 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ٱبْنِ عُلَيَّةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَالِمٍ البَرَّادِ قَالَ: قَالَ أَبُو مَسْعُودٍ: أَلاَ أُرِيكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي؟ قُلْنَا: بَلَى فَقَامَ فَكَبَّرَ فَلَمَّا رَكَعَ جَافَى بَيْنَ إِبْطَيْهِ حَتَّى لَمَّا اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ رَفَعَ رَأْسَهُ فَصَلَّى أَرْبَعَ رَكَعَاتٍ هٰكَذَا وَقَالَ: «هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي».

(6) ـ بابُ الاعْتِدَالِ في الرُّكُوعِ

1036 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ اعْتَدَلَ فَلَمْ يَنْصِبْ رَأْسَهُ وَلَمْ يُقْنِعْهُ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ».

(7) ـ النهيُ عَنِ القِرَاءَةِ في الرُّكُوعِ

1037 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِّيِّ وَالْحَرِيرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ وَقَالَ مَرَّةً أُخْرَى: وَأَنْ أَقْرَأَ رَاكِعاً».

1038 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ٱبْنِ عَجْلاَنَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقِرَاءَةِ رَاكِعاً وَعَنِ الْقَسِّيِّ وَالْمُعَصْفَرِ».

1039 ـ أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلاَ أَقُولُ نَهَاكُمْ عَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنْ لُبْسِ الْمُفَدَّمِ وَالْمُعَصْفَرِ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

1040 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ، زُغْبَةَ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيّاً يَقُولُ: «نَهَانِي

Egyptian town known as) Qassi, garments dyed with safflower, as well as to recite the Holy Qur'an in bowing (during the prayer).

1041- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), garments dyed with safflower, the gold ring, as well as to recite the Holy Qur'an in bowing (during the prayer).

[8] Glorifying The Greatness Of The Lord In Bowing

1042- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: "O people! Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite Qur'an in the posture of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to."

[9] The Celebration (Of Allah) In Bowing

1043- It is narrated on the authority of Hudhaifah that he said: I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him", who said in bowing: "Glorified be (Allah) my Lord, Most Great", and said in prostration: "Glorified be (Allah) my Lord, Most High."

[10] Another Celebration In Bowing

1044- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say so much in his bowing and prostration: "Glorified be You O our Lord, with Your Praise (I exalt You): forgive for me."

[11] Another Celebration In Bowing

1045- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" often said in his bowing: "Glorified be You, Hallowed and Exalted be You, Lord of angels and the Holy Spirit."

[12] Another Celebration In Bowing

1046- It is narrated on the authority of Awf Ibn Malik that he said: One night, I stood (and offered supererogatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", and when he bowed, he

رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبُوسِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ».

1041 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

(8) ـ تَعْظِيمُ الرَّبِّ فِي الرُّكُوعِ

1042 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ النَّبِيُّ ﷺ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: **«أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ» ثُمَّ قَالَ: «أَلاَ إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعاً أَوْ سَاجِداً فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَمِنْ أَنْ يُسْتَجَابَ لَكُمْ»**.

(9) ـ بابُ الذِّكْرِ فِي الرُّكُوعِ

1043 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ عَنْ صِلَةِ بْنِ زُفَرَ عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: **«سُبْحَانَ رَبِّيَ الْعَظِيمِ»** وَفِي سُجُودِهِ: **«سُبْحَانَ رَبِّيَ الأَعْلَى»**.

(10) ـ نَوْعٌ آخَرُ من الذِّكْرِ فِي الرُّكُوعِ

1044 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ وَيَزِيدُ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: **«سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»**.

(11) ـ نوعٌ آخَرُ منه

1045 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنِي قَتَادَةُ عَنْ مُطَرِّفٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ: **«سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ»**.

(12) ـ نوعٌ آخرُ من الذّكر في الركوع

1046 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ يَعْنِي النَّسَائِيَّ قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ يَعْنِي ابْنَ صَالِحٍ عَنْ أَبِي قَيْسٍ الْكِنْدِيِّ وَهُوَ عَمْرُو بْنُ قَيْسٍ قَالَ: سَمِعْتُ عَاصِمَ بْنَ حُمَيْدٍ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: قُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةً

remained as long as (enough for one to recite) the Surah of Al-Baqarah, during which he was saying: "Glorified be (Allah) Lord of Majesty, Sovereignty, Glory and Magnificence."

[13] Another Celebration In Bowing

1047- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would say: "O Allah! to You I've bowed down, and to You I've surrendered in Islam, and in You I have faith: there have submitted to You my hearing, my sight, my bone, my brain, and my nerves."

[14] Another Celebration

1048- It is narrated on the authority of Jabir that whenever The Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would say: "O Allah! to You I've bowed down, in You I have faith, and to You I've surrendered in Islam, and in You I've put my trust: You are my Lord: my hearing, my sight, my blood, my flesh, my bone, and my nerves have submitted to Allah, the Cherisher and Sustainer of the worlds."

1049- It is narrated on the authority of Muhammad Ibn Maslamah that whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood to offer voluntary prayer in which he bowed, he would say: "O Allah! to You I've bowed down, in You I have faith, and to You I've surrendered in Islam, and in You I've put my trust: You are my Lord: my hearing, my sight, my flesh, my blood, my brain, and my nerves have submitted to Allah, the Cherisher and Sustainer of the worlds."

[15] The Concession To Leave Celebration In Bowing

1050- It is narrated on the authority of Rifa'ah Ibn Rafi', and he was of those who took part in the holy battle of Badr, that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man entered the mosque and offered Prayer, while The Messenger of Allah "Allah's blessing and peace be upon him" was watching him, even though the man felt not. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him. The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." I do not know whether after the second or the third time that the man said to him : "By Him, Who has sent down the Book unto you! I have been put to trouble: so please instruct me and show to me (the right way of offering prayer)." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then

فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُورَةِ الْبَقَرَةِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ».

(13) ـ نوعٌ آخرُ منه

1047 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَمُخِّي وَعَصَبِي».

(14) ـ نوعٌ آخرُ

1048 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا أَبُو حَيْوَةَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

1049 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعاً يَقُولُ إِذَا رَكَعَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَلَحْمِي وَدَمِي وَمُخِّي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

(15) ـ بابُ الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي الرُّكُوعِ

1050 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ عَجْلاَنَ عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ وَكَانَ بَدْرِيّاً قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ يَرْمُقُهُ وَلاَ يَشْعُرُ ثُمَّ انْصَرَفَ فَأَتَى رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلاَمَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» قَالَ: لاَ أَدْرِي فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ قَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَهِدْتُ فَعَلِّمْنِي وَأَرِنِي قَالَ: «إِذَا أَرَدْتَ الصَّلاَةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ ثُمَّ كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ

magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position: if you do all of that, your prayer will have been fulfilled completely, and whatever you reduce from that will be reduced from your prayer."

[16] The Command To Perform Bowing Perfectly

1051- It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Make perfect your bowing and prostration when you bow and prostrate (in prayer)."

[17] Raising Both Hands On Raising One's Head From Bowing

1052- It is narrated on the authority of Alqamah Ibn Wa'il that he said: My father told me: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", and saw that he raised both his hands whenever he assumed the prayer, whenever he bowed down, whenever he (raised from bowing and) said: "Allah hears such as sends praises to him", (and he used to raise them) as such. Qais pointed to the level of both ears.

[18] Raising Both Hands Up To The Level Of The Upper Part Of Both Ears On Raising One's Head From Bowing

1053- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw The Messenger of Allah "Allah's blessing and peace be upon him" raising both his hands whenever he bowed, and whenever he raised his head from bowing up to the level of the upper part of his ears.

[19] Raising Both Hands Up To The Level Of The Shoulders On Raising One's Head From Bowing

1054- It is narrated on the authority of Salim from his father that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders whenever he assumed the prayer, and whenever he raised his head from bowing he would do the same, and whenever he said: "Allah hears such as sends praises to Him" he would say: "O our Lord! To You be praise", and he never raised his hands between both prostrations.

[20] The Concession To Leave That

1055- It is narrated on the authority of Abdullah that he said: Should I not lead you in prayer like that of The Messenger of Allah "Allah's blessing and

قَائِماً ثُمَّ اسجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَطْمَئِنَّ قَاعِداً ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً فَإِذَا صَنَعْتَ ذٰلِكَ فَقَدْ قَضَيْتَ صَلاَتَكَ وَمَا انْتَقَصْتَ مِنْ ذٰلِكَ فَإِنَّمَا تَنْقُصُهُ مِنْ صَلاَتِكَ».

(16) ـ بابُ الأَمْرِ بإِتْمَامِ الرُّكُوعِ

1051 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

(17) ـ بابُ رَفْعِ اليَدَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ

1052 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ قَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ وَإِذَا رَكَعَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ هٰكَذَا». وَأَشَارَ قَيْسٌ إِلَى نَحْوِ الأُذُنَيْنِ.

(18) ـ بابُ رَفْعِ اليَدَيْنِ حَذْوَ فُرُوعِ الأُذُنَيْنِ عند الرَّفْعِ من الرُّكُوعِ

1053 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ أَنَّهُ حَدَّثَهُمْ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ».

(19) ـ بابُ رَفْعِ اليَدَيْنِ حَذْوَ المَنْكِبَيْنِ عند الرَّفْعِ من الرُّكُوعِ

1054 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاَةِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ: رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لاَ يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ».

(20) ـ الرُّخْصَةُ في تَرْكِ ذلك

1055 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ:

peace be upon him"? he offered prayer, in which he did not raise both his hands but only once.

[21] What The Imam Says On Raising His Head From Bowing

1056- It is narrated on the authority of Salim from his father Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders whenever he assumed the prayer, and whenever he said Takbir for bowing, and whenever he raised his head from bowing he would also raise them, and then say: "Allah hears such as sends praises to Him: O our Lord! To You be praise", and he never did the same on prostration.

1057- It is narrated on the authority of Abu Hurairah that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he would say: "O Allah our Lord! To You be the praise."

[22] What Such As Led In Prayer Says

1058- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. They visited him (to enquire about his health); and when the prayer was due, he led the prayer as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he bows down, you should bow down (after him); when he raises his head (from bowing) you should raise your heads (from bowing after him); and when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!""

1059- It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as sends praises to Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."

«أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ؟ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ مَرَّةً وَاحِدَةً».

(21) ـ بابُ ما يَقُولُ الإمامُ إذا رَفَعَ رَأْسَهُ من الرُّكُوع

1056 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا ٱفْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضاً وَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ**» وَكَانَ لاَ يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

1057 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «**اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**».

(22) ـ بابُ ما يَقُولُ المَأْمُومُ

1058 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ٱبْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الأَيْمَنِ فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ فَحَضَرَتِ الصَّلاَةُ فَلَمَّا قَضَى الصَّلاَةَ قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ**».

1059 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ عَن أَبِيهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: كُنَّا يَوْماً نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**». قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ فَلَمَّا ٱنْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «**مَنِ الْمُتَكَلِّمُ آنِفاً؟**» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكاً يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلاً**».

[23] The Statement "O Our Lord: To You Be The Praise"

1060- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "Allah hears such as sends praises to Him" you should say (in response): "O our Lord! To You be the praises": for he, whose statement agrees with that of the angels, his earlier sins will be forgiven for him."

1061- It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us our right way, and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the good compliments and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh): Those are seven phrases, and they constitute the complement of the prayer.

(23) ـ بابُ قَوْلِهِ رَبَّنَا ولَكَ الحَمْدُ

1060 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ فَإِنَّ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

1061 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مُوسَى قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلاَتَنَا فَقَالَ: «**إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ الإِمَامُ فَكَبِّرُوا وَإِذَا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ فَقُولُوا: آمِينَ يُجِبْكُمُ اللَّهُ وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**». قَالَ نَبِيُّ اللَّهِ ﷺ «**فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**» قَالَ نَبِيُّ اللَّهِ ﷺ: «**فَتِلْكَ بِتِلْكَ فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمُ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ سَلاَمٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلاَمٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ سَبْعَ كَلِمَاتٍ وَهِيَ تَحِيَّةُ الصَّلاَةِ**».

[24] The Length Of Standing Between Raising The Head From Bowing And Falling In Prostration

1062- It is narrated on the authority of Al-Bara' that the bowing, raising the head from bowing, prostration, sitting between both prostrations performed by the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer were almost proportionate in length.

[25] What One Says In Standing (From Bowing)

1063- It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him" he would say: "O Allah! to You be praise, as much as to fill the heavens, to fill the earth, and to fill such of things as You will afterwards."

1064- It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to fall in prostration after (raising his head from) bowing he would say: "O Allah! to You be praise, as much as to fill the heavens, to fill the earth, and to fill such of things as You will afterwards."

1065- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him!" he would then say: "O Allah, our Lord! To You be praise, as much as filling the heavens, filling the earth, and filling such of things as You will afterwards, (O Allah) Worthiest of both Praise and Glory, the best statement a servant could say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."

1066- It is narrated on the authority of Hudhaifah that he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" at night: he heard him having said when he magnified Allah: "Allah is Greater: the Lord of sovereignty, overwhelming power, magnificence and greatness". Then, he said when he bowed: "Glorified be my Lord, Most Great!" then, he said when he raised his head from bowing: "To my Lord be all the praise!" Then, he said when he fell in prostration: "Glorified be my Lord, Most High!" Then, he said when he (raised his head from prostration, and sat) in between both prostrations: "O my Lord! Forgive for me! O my Lord! Forgive for me!" however, his standing, bowing, raising his head from bowing, prostration, (his sitting) in between both prostration were almost proportionate (in length).

(24) ـ قَدْرُ القِيَامِ بين الرَّفْعِ من الرُّكُوعِ والسُّجُودِ

1062 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ رُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ».

(25) ـ بابُ ما يَقُولُ في قِيَامِهِ ذلك

1063 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: **«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»**.

1064 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ وَهْبِ بْنِ مِينَاسٍ الْعَدَنِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرَّكْعَةِ يَقُولُ: **«اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»**.

1065 ـ أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ أَبُو أُمَيَّةَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزَعَةَ بْنِ يَحْيَى عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»: **«رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ خَيْرُ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»**.

1066 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي حَمْزَةَ عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَسَمِعَهُ حِينَ كَبَّرَ قَالَ اللَّهُ أَكْبَرُ ذَا الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ وَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: لِرَبِّيَ الْحَمْدُ لِرَبِّيَ الْحَمْدُ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الأَعْلَى وَبَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي وَكَانَ قِيَامُهُ وَرُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ».

[26] Practicing Qunut After Bowing

1067- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" kept on practicing Qunut after bowing for a month, in which he invoked evil upon the tribes of Ra'l, Dhakwan, and Asiyyah, which disobeyed Allah and His Messenger.

[27] Practicing Qunut In Morning Prayer

1068- It is narrated on the authority of Ibn Sirin that Anas Ibn Malik was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had practiced Qunut after Morning prayer and he answered in the affirmative. He was further asked: "Was it before or after bowing?" he said: "After bowing."

1069- It is narrated on the authority of Ibn Sirin that he said: One from those who offered Morning prayer with the Messenger of Allah "Allah's blessing and peace be upon him" told me that when he said in the second rak'ah: "Allah hears such as sends praises to Him" he kept standing for a while.

1070- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing of the second rak'ah of Morning prayer, he said: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, and Ayyash Ibn Abu Rabie'ah, and deliver all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!"

1071- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" used to say, by way in invocation, in prayer after he (raised his head from bowing and) said: "Allah hears such as sends praises to Him: O our Lord: to You be praise" and he used to say that while standing before he fell in prostration: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, and Ayyash Ibn Abu Rabie'ah, and deliver all the oppressed people of the faithful believers! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!" then, he would say Takbir and fall in prostration. at that time, those of Mudar were at odds with the Messenger of Allah "Allah's blessing and peace be upon him".

[28] Practicing Qunut In Zhuhr Prayer

1072- It is narrated on the authority of Abu Hurairah that he said: I'm going to make the prayer of the Messenger of Allah "Allah's blessing and

(26) ـ بابُ القُنُوتِ بعد الرُّكُوعِ

1067 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مَجْلَزٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ».

(27) ـ بابُ القُنُوتِ في صَلاةِ الصُّبْحِ

1068 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنِ ابْنِ سِيرِينَ: أَنَّ أَنَسَ بْنَ مَالِكٍ سُئِلَ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الصُّبْحِ؟ قَالَ: نَعَمْ فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ.

1069 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ عَنِ ابْنِ سِيرِينَ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ فَلَمَّا قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» فِي الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيْهَةً.

1070 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ مِنْ صَلاَةِ الصُّبْحِ قَالَ: «**اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنِ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ بِمَكَّةَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ**».

1071 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي مُحَمَّدٌ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ: كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلاَةِ حِينَ يَقُولُ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ**». ثُمَّ يَقُولُ وَهُوَ قَائِمٌ قَبْلَ أَنْ يَسْجُدَ: «**اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ**». ثُمَّ يَقُولُ: «**اللَّهُ أَكْبَرُ**» فَيَسْجُدُ وَضَاحِيَةُ مُضَرَ يَوْمَئِذٍ مُخَالِفُونَ لِرَسُولِ اللَّهِ ﷺ.

(28) ـ بابُ القُنُوتِ في صَلاةِ الظُّهْرِ

1072 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لأُقَرِّبَنَّ لَكُمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ

peace be upon him" much clearer to you: Abu Hurairah used to practice Qunut in the last rak'ah of Zhuhr, Isha, Morning, after his saying: "Allah hears such as sends praises to Him"; and he used to invoke good upon the faithful believers, and send curses upon the infidels.

[29] Practicing Qunut In Maghrib Prayer

1073- It is narrated on the authority of Al-Bara' Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in both Morning and Maghrib prayers.

[30] Sending Curses In Qunut

1074- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut after bowing for a month, in which he cursed some men (from the infidels) and invoked evil upon some Arab tribes, and then he left it. According to another narration on the authority of Anas, the Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month, in which he sent curses upon such tribes as Ra'l, Dhakwan, and Lihyan.

[31] Cursing The Hypocrites In Qunut

1075- It is narrated on the authority of Salim from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him", after he had raised his head from bowing of the second rak'ah of Morning prayer, having said: "O Allah! send Your Curse upon so and so, and so and so...", cursing some men from amongst the hypocrites. On that occasion Allah revealed: " Not for thee, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

[32] When One Leaves Qunut

1076- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month, in which he invoked evil upon one of Arab tribes, and then he abandoned it.

1077- It is narrated on the authority of Abu Malik Al-Ashja'i from his father that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and he did not practice Qunut; and I offered prayer behind Abu Bakr, and he did not practice Qunut; and I offered prayer behind Umar, and he did not practice Qunut; and I offered prayer behind Uthman, and he did not practice Qunut; and I offered prayer behind

قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الآخِرَةِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعِشَاءِ الآخِرَةِ وَصَلاَةِ الصُّبْحِ بَعْدَ مَا يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَفَرَةَ».

(29) ـ بابُ القُنُوتِ في صَلاةِ المَغْرِبِ

1073 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ وَشُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ ح. وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَسُفْيَانَ قَالاَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنِ ابْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «**أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ**». وَقَالَ عُبَيْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ.

(30) ـ بابُ اللَّعْنِ في القُنُوتِ

1074 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَهِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً قَالَ شُعْبَةُ: لَعَنَ رِجَالاً وَقَالَ هِشَامٌ: يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ بَعْدَ الرُّكُوعِ هٰذَا قَوْلُ هِشَامٍ. وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْراً يَلْعَنُ رَعْلاً وَذَكْوَانَ وَلِحْيَانَ».

(31) ـ بابُ لَعْنِ المُنَافِقِينَ في القُنُوتِ

1075 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ حِينَ رَفَعَ رَأْسَهُ مِنْ صَلاَةِ الصُّبْحِ مِنَ الرَّكْعَةِ الآخِرَةِ قَالَ: «**اللَّهُمَّ الْعَنْ فُلاَناً وَفُلاَناً**» يَدْعُو عَلَى أُنَاسٍ مِنَ الْمُنَافِقِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾ [آل عمران: 128].

(32) ـ تَرْكُ القُنُوتِ

1076 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ».

1077 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلَفٍ وَهُوَ ابْنُ خَلِيفَةَ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ

Ali, and he did not practice Qunut. Then he said to me: "O my son! It is a religious heresy."

[33] Cooling Gravel To Prostrate On It

1078- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to offer Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and it was my habit to pick up a handful of gravel with my hand to cool, and then transfer it into the other hand, so that whenever I fell in prostrated, I would place them before my forehead.

[34] Saying Takbir For Prostration

1079- It is narrated on the authority of Mutarrif that he said: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu Talib. He magnified Allah when he prostrated, then magnified Allah when he raised his head, and then magnified Allah when he rose up at the end of the two rak'ahs (after sitting for reciting the first testification). After we had finished our prayer, Imran caught hold of my hand and said: "This (Ali) recalled to my memory the prayer of (The Prophet) Muhammad "Allah's blessing and peace be upon him"."

1080- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say Takbir whenever he rose or fell (in bowing and prostration), and he used to utter salutation to both his right and left; and both Abu Bakr and Umar did so.

[35] How Should One Fall In Prostration?

1081- It is narrated on the authority of Hakim that he said: I gave pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", not to fall in prostration (in prayer) except from the standing position.

[36] Raising Both Hands For Prostration

1082- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing, and when he fell in prostration, and when he raised his head from prostration (he also raised both his hands) up to the level of the upper part of his ears.

1083- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that when the Messenger of Allah "Allah's blessing and peace be upon

عَلِيٌّ فَلَمْ يَقْنُتْ ثُمَّ قَالَ: يَا بُنَيَّ إِنَّهَا بِدْعَةٌ».

(33) ـ بابُ تَبْرِيدِ الحَصَى للسُّجُودِ عليه

1078 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ فَآخُذُ قَبْضَةً مِنْ حَصًى فِي كَفِّي أُبَرِّدُهُ ثُمَّ أُحَوِّلُهُ فِي كَفِّي الآخَرِ فَإِذَا سَجَدْتُ وَضَعْتُهُ لِجَبْهَتِي».

(34) ـ بابُ التَّكْبِيرِ للسُّجُودِ

1079 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غَيْلاَنَ بْنِ جَرِيرٍ عَنْ مُطَرِّفٍ قَالَ: «صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا قَضَى صَلاَتَهُ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ ذَكَّرَنِي هٰذَا قَالَ: كَلِمَةً يَعْنِي صَلاَةَ مُحَمَّدٍ ﷺ».

1080 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذٌ وَيَحْيَى قَالاَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ عَلْقَمَةَ وَالأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَكَانَ أَبُو بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلاَنِهِ».

(35) ـ بابٌ كَيْفَ يَخِرُّ للسُّجُودِ

1081 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ يُوسُفَ وَهُوَ ابْنُ مَاهِكٍ يُحَدِّثُ عَنْ حَكِيمٍ قَالَ: «بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنْ لاَ أَخِرَّ إِلاَّ قَائِماً».

(36) ـ بابُ رَفْعِ اليَدَيْنِ للسُّجُودِ

1082 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عُدَيٍّ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فِي صَلاَتِهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ».

1083 ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ

him" assumed the prayer he raised his hands...and he mentioned a Hadith like the previous one.

1084- It is narrated on the authority of Malik Ibn Al-Huwairith that whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer...and he mentioned a Hadith like the previous one, with the following addition: Whenever he bowed, he would do the like of that; and whenever he raised his head from bowing, he would do the like of that; and whenever he raised his head from prostration, he would do the like of that.

[37] Abandoning The Raising Of Hands On Prostrating

1085- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing, and he never did the same whenever he prostrated.

[38] The First Portion Of The Human Body To Touch The Ground On Prostrating

1086- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees on the ground before his hands, and whenever he rose he would raise his hands before his knees.

1087- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It happens that anyone of you might be inclined in his prayer to kneel down in the same way as a camel does."

1088- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you falls in prostration, let him put his hands (on the ground) before his knees, and let not him kneel down in the same way as a camel does."

[39] Placing Both Hands With The Face In Prostrating

1089- It is narrated on the authority of Ibn Umar, tracing it up to the Messenger of Allah, that he said: "No doubt, both hands prostrate just in the same way as the face does: so, if anyone of you places his face (on the ground), let him place his hands too, and if he raises it, let him raise them."

رَفَعَ يَدَيْهِ» فَذَكَرَ مِثْلَهُ.

1084 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّ نَبِيَّ اللهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ» فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ: «وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذٰلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذٰلِكَ».

(37) ـ تَرْكُ رَفْعِ الْيَدَيْنِ عند السُّجُودِ

1085 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا ٱبْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا ٱفْتَتَحَ الصَّلاَةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ وَكَانَ لاَ يَفْعَلُ ذٰلِكَ فِي السُّجُودِ».

(38) ـ بابٌ أَوَّلُ ما يَصِلُ إلى الأَرْضِ من الإِنْسَانِ في سُجُودِهِ

1086 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْقَوْمَسِيُّ الْبَسْطَامِيُّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

1087 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَعْمِدُ أَحَدُكُمْ فِي صَلاَتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ»**.

1088 ـ أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا سَجَدَ أَحَدُكُمْ فَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ وَلاَ يَبْرُكْ بُرُوكَ الْبَعِيرِ»**.

(39) ـ بابُ وَضْعِ الْيَدَيْنِ مَعَ الوَجْهِ في السُّجُودِ

1089 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ دَلُّوَيَهْ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَفَعَهُ قَالَ: **«إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ فَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا»**.

[40] How Many Portions Of Body On Which Does One Prostrate?

1090- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and not to tuck up his hair or garment.

[41] The Details Of That

1091- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When any servant (of Allah) falls in prostration, seven portions of his body prostrate: his face, both his hands, both his knees, and both his feet."

[42] Prostrating On The Forehead

1092- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: My eyes saw the Messenger of Allah "Allah's blessing and peace be upon him" having the traces of water and mud on both his forehead and nose, after offering Morning prayer on the twenty-first night (of Ramadan).

[43] Prostrating On The Nose

1093- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt I was ordered to prostrate on seven parts of the body, and not to tuck up hair or garment. Those are the forehead, the nose, both hands, both knees, and both feet."

[44] Prostrating On Both Hands

1094- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt I was ordered to prostrate on seven (parts of) bone, i.e. on the forehead, (and he beckoned with the help of his hands) on the nose, both hands, both knees, and the toes of both feet."

[45] Prostrating On Both Knees

1095- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and not to tuck up his hair or garment: on both his hands, both his knees, the tips of his toes. Sufyan said to us: Ibn Tawus told that he placed his hand on his forehead, and passed it on his nose and said: Both are considered as one part.

(40) ـ بابٌ على كَمِ السُّجُودُ؟

1090 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ وَلاَ يَكُفَّ شَعْرَهُ وَلاَ ثِيَابَهُ».

(41) ـ تفسيرُ ذلك

1091 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ ٱبْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ**».

(42) ـ السُّجُودُ على الجَبِينِ

1092 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَصُرَتْ عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبِينِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ لَيْلَةِ إِحْدَى وَعِشْرِينَ» مُخْتَصَرٌ.

(43) ـ السُّجُودُ على الأَنْفِ

1093 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ وَهْبٍ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ لاَ أَكُفَّ الشَّعَرَ وَلاَ الثِّيَابَ: الْجَبْهَةِ وَالأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ**».

(44) ـ السُّجُودُ على اليَدَيْنِ

1094 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ النَّسَائِيُّ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى الأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ**».

(45) ـ بابُ السُّجُودِ على الرُّكْبَتَيْنِ

1095 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ: «أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَ أَنْ يَكْفِتَ الشَّعَرَ وَالثِّيَابَ عَلَى يَدَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافِ أَصَابِعِهِ» قَالَ سُفْيَانُ: قَالَ لَنَا ٱبْنُ طَاوُسٍ: «وَوَضَعَ يَدَيْهِ عَلَى جَبْهَتِهِ وَأَمَرَّهَا عَلَى أَنْفِهِ» قَالَ: هٰذَا وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ.

[46] Prostrating On Both Feet

1096- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When any servant (of Allah) falls in prostration, seven portions of his body prostrate: his face, both his hands, both his knees, and both his feet."

[47] Holding Both Feet In Prostrating

1097- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him" (and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[48] Twisting The Toes To The Qiblah Direction In Prostrating

1098- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell to the ground in prostration, he would make a wide space between his forearms and his armpits, and twist his toes to the direction of the Qiblah.

[49] The Position Of Both Hands In Prostrating

1099- It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to Medina and said (to myself): "Let me see the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." He said Takbir (to assume the prayer) and raised both his hands up so much that I saw his thumbs close to his ears. When he intended to bow, he said Takbir and raised both his hands. Then he raised his head (from bowing) and said: "Allah hears such as sends praises to Him". Then, he said Takbir and fell in prostration, and his hands were at the same position at which they were when he assumed the prayer.

[50] It Is Forbidden To Spread Both Arms Flat On The Ground While Prostrating

1100- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should spread his arms flat on the ground while prostrating in the same way as a dog does."

(46) ـ بابُ السُّجُودِ على القَدَمَيْنِ

1096 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ»**.

(47) ـ بابُ نَصْبِ القَدَمَيْنِ في السُّجُودِ

1097 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدَةُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَانْتَهَيْتُ إِلَيْهِ وَهُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَبِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»**.

(48) ـ بابُ فَتْحِ أَصَابِعِ الرِّجْلَيْنِ في السُّجُودِ

1098 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أَهْوَى إِلَى الأَرْضِ سَاجِداً جَافَى عَضُدَيْهِ عَنْ إِبْطَيْهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ» مُخْتَصَرٌ.

(49) ـ بابُ مَكَانِ اليَدَيْنِ من السُّجُودِ

1099 ـ أَخْبَرَنِي أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ يَذْكُرُ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَقُلْتُ: لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ إِبْهَامَيْهِ قَرِيباً مِنْ أُذُنَيْهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ كَبَّرَ وَرَفَعَ يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَسَجَدَ فَكَانَتْ يَدَاهُ مِنْ أُذُنَيْهِ عَلَى الْمَوْضِعِ الَّذِي اسْتَقْبَلَ بِهِمَا الصَّلاَةَ».

(50) ـ بابُ النَّهْيِ عن بَسْطِ الذِّرَاعَيْنِ في السُّجُودِ

1100 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: حَدَّثَنَا أَبُو الْعَلاَءِ وَاسْمُهُ أَيُّوبُ بْنُ أَبِي مِسْكِينٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ يَفْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ فِي السُّجُودِ افْتِرَاشَ الْكَلْبِ»**.

[51] The Way Of Prostrating

1101- It is narrated on the authority of Abu Ishaq that he said: Al-Bara' described to us the way of prostrating: he placed both his hands on the ground, and raised the lower part of his back, and then said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

1102- It is narrated on the authority of Al-Bara' that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, he would make a wide space between his forearms and raise the lower part of his back while prostrating.

1103- It is narrated on the authority of Abdullah Ibn Malik Ibn Buhainah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would make a space between his forearms so much wide that the whiteness of his armpits would be visible.

1104- It is narrated on the authority of Abu Hurairah that he said: Had I been in front of the Messenger of Allah "Allah's blessing and peace be upon him" (in prayer), I would have been able to see his armpits (in view of the wide space he used to make between his forearms). Abu Mijlaz said: He seemed to have said so because he was in prayer (in which it was impossible for him to be in front of him).

1105- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram from his father that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and I was able to see the whiteness of his armpits.

[52] Making Wide Space Between Forearms In Prostrating

1106- It is narrated on the authority of Maimunah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would make a wide space between his arms to the extent that if an animal intended to pass from underneath his hand, it would be able to do.

[53] Being Upright While Prostrating

1107- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be upright while prostrating, and let none of you spread his arms flat on the ground in the same way as a dog does."

(51) ـ بابُ صِفَةِ السُّجُودِ

1101 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ السُّجُودَ فَوَضَعَ يَدَيْهِ بِالأَرْضِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ: «هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ».

1102 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا ٱبْنُ شُمَيْلٍ هُوَ النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى جَخَّى».

1103 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنِ الأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ».

1104 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عِمْرَانَ عَنْ أَبِي مِجْلَزٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَوْ كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ لأَبْصَرْتُ إِبْطَيْهِ قَالَ أَبُو مِجْلَزٍ: كَأَنَّهُ قَالَ ذٰلِكَ لأَنَّهُ فِي صَلاَةٍ».

1105 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنْتُ أَرَى عُفْرَةَ إِبْطَيْهِ إِذَا سَجَدَ».

(52) ـ بابُ التَّجَافي في السُّجُودِ

1106 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ عَنْ عَمِّهِ يَزِيدَ وَهُوَ ٱبْنُ الأَصَمِّ عَنْ مَيْمُونَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى يَدَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ».

(53) ـ بابُ الاعْتِدَالِ في السُّجُودِ

1107 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ ح. وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«اعْتَدِلُوا فِي السُّجُودِ وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ»** اللَّفْظُ لإِسْحَاقَ.

[54] Making Straight One's Back While Prostrating

1108- It is narrated on the authority of Abu Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not valid is a prayer in which one does not make straight his back in bowing and prostration."

[55] It Is Forbidden To Have A Click Like That Of A Crow

1109- It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

[56] It Is Forbidden To Tuck Up Hair In Prostration

1110- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I was commanded to prostrate on seven parts of the body, and not to tuck up hair or garment."

[57] The Example Of Such As Prays While Entwining His Hair

1111- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering prayer with his hair braided and folded from behind him, thereupon he stood behind him and went on unloosing it, and the other submitted to him. When he (finished the prayer and) turned away, he went to Ibn Abbas and said: "What do you have to do with my head?" he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of him who does so is like the example of such as offers prayer while being fastened."

[58] It Is Forbidden To Tuck Up The Garment In Prostrating

1112- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and he was further forbidden to tuck up hair or garment.

[59] Prostrating On The Garment

1113- It is narrated on the authority of Anas that he said: Whenever we offered (Zhuhr) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" when it was hot at midday, we would prostrate on our garments to protect ourselves from the scorching heat.

(54) ـ بابُ إِقَامَةِ الصُّلْبِ في السُّجُودِ

1108 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُجْزِىءُ صَلاَةٌ لاَ يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ»**.

(55) ـ بابُ النَّهْيِ عن نَقْرَةِ الغُرَابِ

1109 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلاَلٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ أَنَّ تَمِيمَ بْنَ مَحْمُودٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ شِبْلٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَلاَثٍ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ وَأَنْ يُوَطِّنَ الرَّجُلُ الْمُقَامَ لِلصَّلاَةِ كَمَا يُوَطِّنُ الْبَعِيرُ».

(56) ـ بابُ النَّهْيِ عن كَفِّ الشَّعَرِ في السُّجُودِ

1110 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ وَرَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ وَلاَ أَكُفَّ شَعْراً وَلاَ ثَوْباً»**.

(57) ـ بابٌ مَثَلُ الذي يُصَلِّي ورَأْسُهُ مَعْقُوصٌ

1111 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو السَّرْحِيُّ مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْراً حَدَّثَهُ أَنَّ كُرَيْباً مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ فَقَامَ فَجَعَلَ يَحُلُّهُ فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ»**.

(58) ـ النَّهْيُ عن كَفِّ الثِّيَابِ في السُّجُودِ

1112 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ الشَّعْرَ وَالثِّيَابَ».

(59) ـ بابُ السُّجُودِ على الثِّيَابِ

1113 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمٰنِ هُوَ السُّلَمِيُّ قَالَ: حَدَّثَنِي غَالِبٌ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَنَسٍ قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ».

[60] The Command To Offer Prostration Perfectly

1114- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make perfect your bowing and prostration, for by Allah, I see you from behind my back in your bowing and prostrating."

[61] It Is Forbidden To Recite Qur'an In Prostration

1115- It is narrated on the authority of Ali Ibn Abu Talib that he said: My beloved one, The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade the people , to do three things: to wear the gold ring, to wear (the linen clothes containing silk brought from an Egyptian town known as) Qassi, to wear clothes saturated with safflower, as well as to recite the Holy Qur'an while prostrating or bowing (during the prayer).

1116- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an while bowing or prostrating (during the prayer).

[62] The Command To Be Earnest In Supplication In Prostration

1117- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain (of his chamber) and his head was bandaged during his fatal illness. Then he said: "O Allah! Is it not that I have reported (Your message)? (He said it thrice) Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams) which a pious slave sees or somebody is made to see for him. You should know that I have been forbidden to recite Qur'an in the state of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to."

[63] The Supplication During Prostration

1118- It is narrated on the authority of Ibn Abbas that he said: I spent a night with my maternal aunt Maimunah, and The Messenger of Allah "Allah's blessing and peace be upon him" spent the night there (since it was her day-and-night turn). I saw The Messenger of Allah "Allah's blessing and peace be upon him" having got up during the night and answered the call of nature, then came to the water skin and loosened its straps, then performed good ablution between the two extremes and went to sleep. He then got up again and came to the water skin and loosened its straps, then performed ablution perfectly. He then stood up and offered the (supererogatory Night)

(60) ـ بابُ الأَمْرِ بإِتْمَامِ السُّجُودِ

1114 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ خَلْفِ ظَهْرِي فِي رُكُوعِكُمْ وَسُجُودِكُمْ»**.

(61) ـ بابُ النَّهْيِ عن القِرَاءَةِ في السُّجُودِ

1115 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ وَعُثْمَانُ بْنُ عُمَرَ قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا وَقَالَ عُثْمَانُ: أَنْبَأَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَانِي حِبِّي ﷺ عَنْ ثَلاَثٍ لاَ أَقُولُ نَهَى النَّاسَ، نَهَانِي عَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنِ الْمُعَصْفَرِ الْمُفَدَّمَةِ وَلاَ أَقْرَأُ سَاجِداً وَلاَ رَاكِعاً».

1116 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيّاً قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعاً أَوْ سَاجِداً».

(62) ـ بابُ الأَمْرِ بالاجْتِهَادِ في الدُّعَاءِ في السُّجُودِ

1117 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتْرَ وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: **«اللَّهُمَّ قَدْ بَلَّغْتُ»** ثَلاَثَ مَرَّاتٍ **«إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ أَلاَ وَإِنِّي قَدْ نُهِيتُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ فَإِذَا رَكَعْتُمْ فَعَظِّمُوا رَبَّكُمْ وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ قَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»**.

(63) ـ بابُ الدُّعَاءِ في السُّجُودِ

1118 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي رِشْدِينَ وَهُوَ كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ وَبَاتَ رَسُولُ اللَّهِ ﷺ عِنْدَهَا فَرَأَيْتُهُ قَامَ لِحَاجَتِهِ فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءاً بَيْنَ الْوُضُوءَيْنِ ثُمَّ أَتَى فِرَاشَهُ فَنَامَ ثُمَّ قَامَ قَوْمَةً أُخْرَى فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءاً هُوَ الْوُضُوءُ ثُمَّ قَامَ يُصَلِّي وَكَانَ يَقُولُ فِي سُجُودِهِ: **«اللَّهُمَّ**

Prayer. I heard him supplicating during his prostration as follows: "O Allah! Place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, and enhance light for me." Then, he lay down and slept and snored before Bilal came and awakened him to offer (Fajr) Prayer.

[64] Another Supplication During Prostration

1119- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during his bowing and prostration: "Glorified be You O Allah our Lord, with Your Praises (I exalt You)! O Allah! forgive for me!" he used to utter the meanings and concepts of, and act upon the Qur'an.

[65] Another Supplication During Prostration

1120- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during his bowing and prostration: "Glorified be You O Allah our Lord, with Your Praises (I exalt You)! O Allah! forgive for me!" he used to utter the meanings and concepts of, and act upon the Qur'an.

[66] Further Supplication During Prostration

1121- It is narrated on the authority of A'ishah that she said: Once, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he went to anyone of his slave-girls, but my hand touched him while he was prostrating, and he was saying: "O Allah! forgive for me what I've done in secrecy as well as what I've done in public."

1122- It is narrated on the authority of A'ishah that she said: Once, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he went to anyone of his slave-girls, and I searched for him, and behold! I found him in the prostration posture, and he was saying: "O Allah! forgive for me what I've done in secrecy as well as what I've done in public."

[67] Another Supplication During Prostration

1123- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated he would say: "O Allah! to You I've fallen in prostration, and to You I've submitted, and in You I have faith. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators."

اجْعَلْ فِي قَلْبِي نُوراً وَاجْعَلْ فِي سَمْعِي نُوراً وَاجْعَلْ فِي بَصَرِي نُوراً وَاجْعَلْ مِنْ تَحْتِي نُوراً وَاجْعَلْ مِنْ فَوْقِي نُوراً وَعَنْ يَمِينِي نُوراً وَعَنْ يَسَارِي نُوراً وَاجْعَلْ أَمَامِي نُور وَاجْعَلْ خَلْفِي نُوراً وَأَعْظِمْ لِي نُوراً». ثُمَّ نَامَ حَتَّى نَفَخَ فَأَتَاهُ بِلاَلٌ فَأَيْقَظَهُ لِلصَّلاَةِ.

(64) ـ نَوْعٌ آخَرُ

1119 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: **«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»** يَتَأَوَّلُ الْقُرْآنَ.

(65) ـ نَوْعٌ آخَرُ

1120 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: **«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»** يَتَأَوَّلُ الْقُرْآنَ.

(66) ـ نَوْعٌ آخَرُ

1121 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «فَقَدْتُ رَسُولَ اللَّهِ ﷺ مِنْ مَضْجَعِهِ فَجَعَلْتُ أَلْتَمِسُهُ وَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ فَوَقَعَتْ يَدِي عَلَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: **«اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ»**.

1122 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ فَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ فَطَلَبْتُهُ فَإِذَا هُوَ سَاجِدٌ يَقُولُ: **«رَبِّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ»**.

(67) ـ نَوْعٌ آخَرُ

1123 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ هُوَ ابْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ يَقُولُ: **«اللَّهُمَّ لَكَ سَجَدْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»**.

[68] Further Supplication

1124- It is narrated on the authority of Jabir Ibn Abdullah that Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated he would say: "O Allah! to You I've fallen in prostration, and in You I have faith, and to You I've submitted: You are my Lord. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators."

[69] Another Supplication

1125- It is narrated on the authority of Muhammad Ibn Maslamah that if the Messenger of Allah "Allah's blessing and peace be upon him" stood to offer voluntary prayer he would say whenever he prostrated: "O Allah! to You I've fallen in prostration, and in You I have faith, and to You I've submitted: You are my Lord. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators."

[70] Another Supplication

1126- It is narrated on the authority of A'ishah that Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated at night (supererogatory prayer) he would say: "My face has fallen in prostration to Him, Who have created it and created both its hearing and sight out of it, by His Might and Power."

[71] Another Supplication During Prostration

1127- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him" (and searched for him) and I found him in the prostration posture, with the front part of his feet towards the Qiblah, and I heard him saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[72] Another Supplication

1128- It is narrated on the authority of A'ishah that she said: One night, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he had gone to one of his wives. I looked for him. But, when I returned, I found him, in a state of bowing or prostration, saying: "Glory be to You, with Your praise (I exalt You); there is no god but You." I said: "Let

(68) ـ نَوْعٌ آخَرُ

1124 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَنْبَأَنَا أَبُو حَيْوَةَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: كَانَ يَقُولُ فِي سُجُودِهِ: **«اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»**.

(69) ـ نَوْعٌ آخَرُ

1125 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَنْبَأَنَا ابْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزٍ الأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي تَطَوُّعاً قَالَ إِذَا سَجَدَ: **«اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ اللَّهُمَّ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»**.

(70) ـ نَوْعٌ آخَرُ

1126 ـ أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ الْقَاضِي وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي الْعَالِيَةِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: **«سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ»**.

(71) ـ نَوْعٌ آخَرُ

1127 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَوَجَدْتُهُ وَهُوَ سَاجِدٌ وَصُدُورُ قَدَمَيْهِ نَحْوَ الْقِبْلَةِ فَسَمِعْتُهُ يَقُولُ: **«أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»**.

(72) ـ نَوْعٌ آخَرُ

1128 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمَصِّيصِيُّ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُهُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: **«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لاَ إِلٰهَ إِلاَّ أَنْتَ»** فَقَالَتْ: بِأَبِي أَنْتَ وَأُمِّي إِنِّي

my father and my mother be sacrificed for you! I'm thinking in a state (of jealousy), while you are in another state (with your Lord)."

[73] Another Supplication During Prostration

1129- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I stood (to offer the supererogatory night prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" on one night: he started with brushing his teeth with the teeth-cleansing stick, and then he performed ablution. Then, he stood and inaugurated the prayer with reciting the Surah of Al-Baqarah, and he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment). Then, he offered bowing, as long as his standing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he fell in prostration, as long as his bowing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he stood and recited (the Surah of) Al Imran, and went on reciting a Surah after another.

[74] Another Supplication

1130- It is narrated on the authority of Hudhaifah that he said: One night, I offered (supererogatory) prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who inaugurated the prayer with reciting the Surah of Al-Baqarah. He recited one hundred Holy Verses and did not bow down, and when he went on I said (to myself): "Perhaps, he will conclude it in both rak'ahs." When he went on I said (to myself): "Perhaps, he will conclude it (in this rak'ah) and then he will bow down." He went on reciting until he (finished it and) recited the Surah of An-Nisa and then he recited the Surah of Al Imran. He bowed (and his bowing was) as long as his standing, in which he said: "Glorified be my Lord, Most Great! Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!" then when he raised his head (from bowing) he said: "Allah hears such as sends praises to Him: O our Lord: to You be the praise." He prolonged the standing, after which he fell in prostration, which he prolonged, during which he said: "Glorified be my Lord, Most High! Glorified be my Lord, Most High! Glorified be my Lord, Most High!" he never came upon a Holy Verse therewith Allah Almighty frightens (His servants) or Glorifies Himself but that he remembered it.

[75] Another Supplication

1131- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" often said in

لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

(73) ـ نَوْعٌ آخَرُ

1129 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ الْكِنْدِيِّ أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مالكٍ يقول: قُمْتُ مَعَ النَّبِيِّ ﷺ فَبَدَأَ فَاسْتَاكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى فَبَدَأَ فَاسْتَفْتَحَ مِنَ الْبَقَرَةِ لاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ وَسَأَلَ وَلاَ يَمُرُّ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ يَتَعَوَّذُ ثُمَّ رَكَعَ فَمَكَثَ رَاكِعاً بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «**سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ**» ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ يَقُولُ فِي سُجُودِهِ: «**سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ**» ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةً ثُمَّ سُورَةً فَعَلَ مِثْلَ ذٰلِكَ.

(74) ـ نَوْعٌ آخَرُ

1130 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ عَنْ صِلَةِ بْنِ زُفَرَ عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَقَرَأَ بِمِائَةِ آيَةٍ لَمْ يَرْكَعْ فَمَضَى قُلْتُ: يَخْتِمُهَا فِي الرَّكْعَتَيْنِ فَمَضَى قُلْتُ: يَخْتِمُهَا ثُمَّ يَرْكَعُ فَمَضَى حَتَّى قَرَأَ سُورَةَ النِّسَاءِ ثُمَّ قَرَأَ سُورَةَ آلِ عِمْرَانَ ثُمَّ رَكَعَ نَحْواً مِنْ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ**» ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ**» وَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ يَقُولُ فِي سُجُودِهِ: «**سُبْحَانَ رَبِّيَ الأَعْلَى سُبْحَانَ رَبِّيَ الأَعْلَى سُبْحَانَ رَبِّيَ الأَعْلَى**» لاَ يَمُرُّ بِآيَةِ تَخْوِيفٍ أَوْ تَعْظِيمٍ لِلَّهِ عَزَّ وَجَلَّ إِلاَّ ذَكَرَهُ.

(75) ـ نَوْعٌ آخَرُ

1131 ـ أَخْبَرَنَا بُنْدَارُ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ قَالاَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ

his bowing and prostration: "Glorified be You, Hallowed and Exalted be You, Lord of angels and the Holy Spirit."

[76] The Number Of Glorifications In Prostration

1132- It is narrated on the authority of Anas Ibn Malik that he said: I've never seen anyone, more similar in his way of prayer to the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" than this young man, i.e. Umar Ibn Abd Al-Aziz. We guessed that he recites ten glorifications in his bowing, and ten glorifications in his prostration.

[77] The Concession To Leave Celebration In Prostration

1133- It is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle Rifa'ah Ibn Rafi' that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting (in the mosque) and we were sitting around him, a man entered the mosque and faced the Qiblah and offered prayer. When he finished from his prayer he came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him" and to the people. the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "(Peace) be upon you: go and offer prayer for you've not yet prayed well ." He went and offered prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" was watching his prayer, even though he (the man) did not know which thing he (the Prophet) was criticizing in it. When he finished from his prayer he came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him" and the present people, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" returned the greeting and said: "Go and offer prayer for you've not yet prayed well." When the man repeated it twice or thrice (and failed to please the Prophet), he said: "O Messenger of Allah! which thing have you criticized in my prayer?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of you is not complete until he performs ablution perfectly as Allah Almighty has commanded him, i.e. to wash his face and hands up to the elbows, pass his wet hands over his head and wash his feet up to the ankles; then, he should magnify, praise and glorify Allah Almighty, and recite whatever is available to him from the Qur'an, i.e. from what Allah Almighty has instructed him in, and enabled him to read, and then says: "Allah is Greater", and bows until his joints become at ease and relax, and then (raises his head and) says: "Allah hears such as sends praises to Him" and remains as such until he becomes straight in standing until he sets right his back, then says: "Allah is Greater" and falls in prostration and sets his face or forehead

رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ».

(76) عَدَدُ التَّسْبِيحِ فِي السُّجُودِ

1132 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «مَا رَأَيْتُ أَحَداً أَشْبَهَ صَلاَةً بِصَلاَةِ رَسُولِ اللَّهِ ﷺ مِنْ هٰذَا الْفَتَى ـ يَعْنِي عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ـ فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ».

(77) ـ بَابُ الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي السُّجُودِ

1133 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِىءُ أَبُو يَحْيَى بِمَكَّةَ وَهُوَ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ عَلِيَّ بْنَ يَحْيَى بْنِ خَلاَّدِ بْنِ مَالِكِ بْنِ رَافِعِ بْنِ مَالِكٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَنَحْنُ حَوْلَهُ إِذْ دَخَلَ رَجُلٌ فَأَتَى الْقِبْلَةَ فَصَلَّى فَلَمَّا قَضَى صَلاَتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ اذْهَبْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَذَهَبَ فَصَلَّى فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُ صَلاَتَهُ وَلاَ يَدْرِي مَا يُعِيبُ مِنْهَا، فَلَمَّا قَضَى صَلاَتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ اذْهَبْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلاَثاً فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ مَا عِبْتَ مِنْ صَلاَتِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَمْ تَتِمَّ صَلاَةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ يُكَبِّرَ اللَّهَ عَزَّ وَجَلَّ وَيَحْمَدَهُ وَيُمَجِّدَهُ» قَالَ هَمَّامٌ: وَسَمِعْتُهُ يَقُولُ: «وَيَحْمَدَ اللَّهَ وَيُمَجِّدَهُ وَيُكَبِّرَهُ» قَالَ: فَكِلاَهُمَا قَدْ سَمِعْتُهُ يَقُولُ: قَالَ: «وَيَقْرَأَ مَا تَيَسَّرَ مِنَ الْقُرْآنِ مِمَّا عَلَّمَهُ اللَّهُ وَأَذِنَ لَهُ فِيهِ ثُمَّ يُكَبِّرَ وَيَرْكَعَ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ ثُمَّ يَقُولَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يَسْتَوِيَ قَائِماً حَتَّى يُقِيمَ صُلْبَهُ ثُم يُكَبِّرَ وَيَسْجُدَ حَتَّى يُمَكِّنَ وَجْهَهُ» وَقَدْ

firm (on the ground) until his joints become at ease and relax, and then magnifies (Allah) and raises his head (from prostration) and becomes straight in sitting on his buttocks, and sets right his back, and then magnifies (Allah) and prostrates and sets his face (or forehead) firm (on the ground) and relaxes: If he does not do all of that, his prayer is not perfect."

[78] The Position In Which One Is The Closest To Allah

1134- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The position in which a servant becomes the closest to his Lord Almighty is the prostration posture: so, you should invoke (Allah) so much (while being in that position)."

[79] The Excellence Of Prostration

1135- it is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him" with (water to perform) his ablution, and his needs. Once, he said to me: "Ask me for anything." I said: "I ask for (having the honour of) your companionship in the Garden." He said: "Ask for anything else!" I said: "It is that (which I ask for)." On that he said: "Then, help me against (the evil of) yourself with (offering prayers in which you perform) prostrations so much."

[80] The Reward Of Offering A Prostration For The Sake Of Allah

1136- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: I met Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", and said to him: Guide me to a deed, perchance Allah would make it a source of advantage to me. He kept silent and gave no reply to me for a while after which he turned to me and said: I advise you to perform (more) prostrations (i.e. offer prayer so much for the Sake of Allah Almighty): indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for the Sake of Allah but that with it Allah upgrades him a degree, and plots out a sin from him." Ma'dan added: I met Abu Ad-Darda' and asked him about the same about which I had asked Thawban, thereupon he said to me: I advise you to perform (more) prostrations (i.e. offer prayers so much for the Sake of Allah Almighty): indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for the Sake of Allah but that with it Allah upgrades him a degree, and plots out a sin from him."

سَمِعْتُهُ يَقُولُ: «جَبْهَتَهُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ وَيُكَبِّرَ فَيَرْفَعَ حَتَّى يَسْتَوِيَ قَاعِداً عَلَى مَقْعَدَتِهِ وَيُقِيمُ صُلْبَهُ ثُمَّ يُكَبِّرَ فَيَسْجُدَ حَتَّى يُمَكِّنَ وَجْهَهُ وَيَسْتَرْخِيَ فَإِذَا لَمْ يَفْعَلْ هٰكَذَا لَمْ تَتِمَّ صَلاَتُهُ».

(78) ـ أَقْرَبُ ما يَكُونُ العَبْدُ مِنَ الله عَزَّ وجَلَّ

1134 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ عَمْرٍو يَعْنِي ٱبْنِ الْحَارِثِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ سُمَيٍّ أَنَّهُ سَمِعَ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ».

(79) ـ فَضْلُ السُّجُودِ

1135 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ هَقْلِ بْنِ زِيَادٍ الدِّمَشْقِيِّ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الأَسْلَمِيُّ قَالَ: كُنْتُ آتِي رَسُولَ اللَّهِ ﷺ بِوَضُوئِهِ وَبِحَاجَتِهِ فَقَالَ: «سَلْنِي» قُلْتُ: مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ: «أَوَ غَيْرَ ذٰلِكَ»؟ قُلْتُ: هُوَ ذَاكَ قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

(80) ـ بابُ ثَوَابِ مَنْ سَجَدَ لله عَزَّ وجَلَّ سَجْدَةً

1136 ـ أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي أَوْ يُدْخِلُنِي الْجَنَّةَ فَسَكَتَ عَنِّي مَلِيّاً ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً» قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً».

[81] The Place Of Prostration (In the Body)

1137- It is narrated on the authority of Ata' Ibn Yazid that he said: I was sitting with both Abu Hurairah and Abu Sa'id when one of them related the narration of intercession, and the other was silent. He said: "Then, the angels will come to intercede, and so will do the Messengers. He made a mention of the path (over the Hell), and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I will be the first to cross, and when Allah Almighty finishes from making His Decisions among His creatures, and then brings out of the fire (of Hell) whomever He intends to bring out, Allah will order both the angels and Messengers to use their good offices, and those (who will be brought out of the fire) will be recognized from their signs, for the fire eats every part of the human body except the place of prostration. It will be poured over their bodies from the water of the Garden, and they will grow in the same way as a seed carried by a torrent grows."

[82] Is It Permissible To Have A Prostration Longer Than Another?

1138- It is narrated on the authority of Abdullah Ibn Shaddad from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us in order to lead one of both prayers of the evening (i.e. Maghrib and Isha), and he was carrying Hasan or Husain. the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on and placed him, and said Takbir to assume the prayer, and went on offering prayer, during which he offered a prostration which he prolonged, thereupon I raised my head and behold! the child was on the back of the Messenger of Allah "Allah's blessing and peace be upon him" while he was prostrating. I returned to my prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer the people said: "O Messenger of Allah! you've offered during the prayer a prostration which you've prolonged so much that we thought something serious had happened, or that you had being Divinely revealed." He said: "Nothing of that has happened. But my grandson took me as a riding mount, and I disliked to make haste before he was satisfied."

[83] Saying Takbir On Raising The Head From Prostration

1139- It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting, and (I saw him) paying salutation to his right and left sides: "Peace and Allah's Mercy be upon you" (in which he turned his face so much) to the extent that the

(81) ـ بابُ مَوْضِعِ السُّجُودِ

1137 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ بِالْمَصِّيصَةِ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ مَعْمَرٍ وَالنُّعْمَانُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ قَالَ: كُنْتُ جَالِساً إِلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ فَحَدَّثَ أَحَدُهُمَا حَدِيثَ الشَّفَاعَةِ وَالآخَرُ مُنْصِتٌ قَالَ: «**فَتَأْتِي الْمَلاَئِكَةُ فَتَشْفَعُ وَتَشْفَعُ الرُّسُلُ**» وَذَكَرَ الصِّرَاطَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ فَإِذَا فَرَغَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقَضَاءِ بَيْنَ خَلْقِهِ وَأَخْرَجَ مِنَ النَّارِ مَنْ يُرِيدُ أَنْ يُخْرِجَ أَمَرَ اللَّهُ الْمَلاَئِكَةَ وَالرُّسُلَ أَنْ تَشْفَعَ فَيُعْرَفُونَ بِعَلاَمَاتِهِمْ إِنَّ النَّارَ تَأْكُلُ كُلَّ شَيْءٍ مِنَ ابْنِ آدَمَ إِلاَّ مَوْضِعَ السُّجُودِ فَيُصَبُّ عَلَيْهِمْ مِنْ مَاءِ الْجَنَّةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ**».

(82) ـ بابٌ هَلْ يَجُوزُ أَنْ تَكُونَ سَجْدَةٌ أَطْوَلَ مِنْ سَجْدَةٍ؟

1138 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي إِحْدَى صَلاَتَيِ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَناً أَوْ حُسَيْناً فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلاَةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانَيْ صَلاَتِهِ سَجْدَةً أَطَالَهَا قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانَيْ صَلاَتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ قَالَ: «**كُلُّ ذٰلِكَ لَمْ يَكُنْ وَلٰكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ**».

(83) ـ بابُ التَّكْبِيرِ عند الرَّفْعِ من السُّجُودِ

1139 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ دُكَيْنٍ وَيَحْيَى بْنُ آدَمَ قَالاَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ

whiteness of his cheek was visible. I also saw both Abu Bakr and Umar doing the same.

[84] Raising Both Hands On Rising From The First Prostration

1140- It is narrated on the authority of Malik Ibn Al-Huwairith that whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would raise both his hands, and whenever he bowed down, he would do the same, and whenever he raised his head from bowing he would do the same, and whenever he raised his head from prostration he would do the same, i.e. raise both his hands.

[85] Leaving That Act In Between Both Prostrations

1141- It is narrated on the authority of Salim from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he said Takbir and raised both his hands, and whenever he bowed (he did the same), and (he did the same) after (raising his head from) bowing; but he never did so in between both prostrations.

[86] The Supplication Between Both Prostrations

1142- It is narrated on the authority of Hudhaifah that he came to the Messenger of Allah "Allah's blessing and peace be upon him" (while he was offering the supererogatory prayer at night), thereupon he stood by his side: he said: "Allah is Greater: the Lord of sovereignty, overwhelming power, magnificence and greatness". Then, he inaugurated (the prayer in which he) recited Al-Baqarah, and then bowed, and his bowing was as long as his standing, in which he said: "Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!" then, he raised his head from bowing, and his standing was as long as his bowing, in which he said: "To my Lord be all the praise! To my Lord be all the praise!" Then, he fell in prostration, in which he said: "Glorified be my Lord, Most High! Glorified be my Lord, Most High!" Then, he (raised his head from prostration, and) said in between both prostrations: "O my Lord! Forgive for me! O my Lord! Forgive for me!"

[87] Raising Hands Opposite To The Face Between Both Prostrations

1143- It is narrated on the authority of An-Nadr Ibn Kathir Abu Sahl Al-Azdi that he said: Abdullah Ibn Tawus offered prayer by my side at Mina, in the mosque of Khaif, and whenever he fell in prostration and raised his head from the first prostration, he would raise both his hands opposite to his face. I disapproved that which he did and told Wuhaib Ibn Khalid who asked him: "Do you do a thing which I've never seen anyone having done?" Abdullah Ibn Tawus said: "No doubt, I saw my father having done it; and my father

يَمِينِهِ وَعَنْ شِمَالِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ قَالَ: وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلاَنِ ذَلِكَ».

(84) ـ بابُ رَفْعِ اليَدَيْنِ عند الرَّفْعِ من السَّجْدَةِ الأُولَى

1140 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذَلِكَ كُلَّهُ يَعْنِي رَفْعَ يَدَيْهِ».

(85) ـ تَرْكُ ذلك بين السَّجْدَتَيْنِ

1141 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ وَبَعْدَ الرُّكُوعِ، وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ».

(86) ـ بابُ الدُّعَاءِ بين السَّجْدَتَيْنِ

1142 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي حَمْزَةَ سَمِعَهُ يُحَدِّثُ عَنْ رَجُلٍ مِنْ عَبْسٍ عَنْ حُذَيْفَةَ: «أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ فَقَامَ إِلَى جَنْبِهِ فَقَالَ: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ ثُمَّ قَرَأَ بِالْبَقَرَةِ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْواً مِنْ قِيَامِهِ فَقَالَ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَقَالَ حِينَ رَفَعَ رَأْسَهُ: لِرَبِّيَ الْحَمْدُ لِرَبِّيَ الْحَمْدُ وَكَانَ يَقُولُ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الأَعْلَى، سُبْحَانَ رَبِّيَ الأَعْلَى وَكَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي».

(87) ـ بابُ رَفْعِ اليَدَيْنِ بين السَّجْدَتَيْنِ تِلْقَاءَ الوَجْهِ

1143 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ مُوسَى الْبَصْرِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ أَبُو سَهْلٍ الأَزْدِيُّ قَالَ: «صَلَّى إِلَى جَنْبِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ بِمِنًى فِي مَسْجِدِ الْخَيْفِ فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تِلْقَاءَ وَجْهِهِ فَأَنْكَرْتُ أَنَا ذَلِكَ فَقُلْتُ لِوُهَيْبِ بْنِ خَالِدٍ: إِنَّ هٰذَا يَصْنَعُ شَيْئاً لَمْ أَرَ أَحَداً يَصْنَعُهُ فَقَالَ لَهُ وُهَيْبٌ: تَصْنَعُ شَيْئاً لَمْ نَرَ أَحَداً يَصْنَعُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ طَاوُسٍ: رَأَيْتُ

said: I saw Ibn Abbas having done it; and Abdullah Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" used to do it."

[88] The Way Of Sitting In Between Both Prostrations

1144- It is narrated on the authority of Maimunah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would make a wide space between both his forearms (and raise his abdomen from the ground) so much that the whiteness of his armpits would be visible from behind him; and whenever he sat (in between both prostrations) he would recline against his left thigh.

[89] The Period Of Sitting In Between Both Prostrations

1145- It is narrated on the authority of Al-Bara' that he said: The bowing, prostrating, standing after raising his head from bowing, and (his sitting) in between both prostrations offered by the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer were almost proportionate in length.

[90] Saying Takbir For Prostrating

1146- It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting; and Abu Bakr, Umar and Uthman did the same.

1147- It is narrated on the authority of Abu Hurairah that he said: whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer, he would magnify Allah whenever he stood; and whenever he bowed he would magnify Allah; and whenever he raised his back from bowing he would say: "Allah hears such as sends praises to Him", and while being standing (i.e. before falling in prostration) he would say: "O Allah our Lord: to You be all the praises." Then, he would say Takbir whenever he fell in prostration; and whenever he raised his head, he would magnify Allah; and whenever he performed the second prostration, he would magnify Allah; and whenever he raised his head (from prostration) he would magnify Allah: he used to do the same in his prayer until he would finish from the prayer; and whenever he stood from sitting (to recite Tashahhud) at the conclusion of the first two rak'ahs he would magnify Allah.

[91] Being Straight In Sitting After Rising From Both Prostrations

1148- It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to visit us in our mosque, and he said to us: "I like to show to you how I saw the Messenger of Allah "Allah's

أَبِي يَصْنَعُهُ وَقَالَ أَبِي: رَأَيْتُ ٱبْنَ عَبَّاسٍ يَصْنَعُهُ وَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ».

(88) ـ بابٌ كَيْفَ الجُلُوسُ بين السَّجْدَتَيْنِ

1144 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى».

(89) ـ قَدْرُ الجُلُوس بَيْنَ السَّجْدَتَيْنِ

1145 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنِ ٱبْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ قَالَ: «كَانَ صَلاَةُ رَسُولِ اللَّهِ ﷺ رُكُوعُهُ وَسُجُودُهُ وَقِيَامُهُ بَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ».

(90) ـ بابُ التَّكْبِيرِ للسُّجُودِ

1146 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنِ الأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ».

1147 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِداً ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلاَةِ كُلِّهَا حَتَّى يَقْضِيَهَا وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوسِ».

(91) ـ بابُ الاسْتِوَاءِ للجُلُوسِ عند الرَّفْعِ من السَّجْدَتَيْنِ

1148 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ قَالَ: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: أُرِيدُ أَنْ أُرِيَكُمْ

blessing and peace be upon him" offering prayer." He sat in the first rak'ah after he had raised his head from the last prostration.

1149- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer: when he was at an odd rak'ah (the first or the third) during his prayer, he did not get up until he was straight in sitting.

[92] Reclining Against The Ground On Getting Up

1150- It is narrated on the authority of Abu Qilabah that he said: Malik Ibn Al-Huwairith came to us, and say: "Should I not told you about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"?" he offered prayer but not at the due time of any obligatory prayer, in which when he raised his head from the second prostration of the first rak'ah, he set himself straight in sitting, and then he got up while reclining against the ground.

[93] Raising Both Hands From The Ground Before Both Knees

1151- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees on the ground before his hands, and whenever he rose he would raise his hands before his knees.

[94] Saying Takbir On Getting Up

1152- It is narrated on the authority of Abu Salamah that Abu Hurairah used to lead them in prayer, in which he used to say Takbir whenever he fell and rose and when he (finished from the prayer and) turned away he said: "By Allah, I'm the most similar from amongst you in my way of prayer to the Messenger of Allah "Allah's blessing and peace be upon him"."

1153- It is narrated on the authority of both Abu Bakr Ibn Abd Ar-Rahman and Abu Salamah Ibn Abd Ar-Rahman that they offered prayer behind Abu Hurairah: when he bowed down, he said Takbir; and when he raised his head he said: "Allah hears such as sends praises to Him: O our Lord! To You be the praises"; and when he fell in prostration he said Takbir; and when he raised his head he said Takbir; and when he stood (after the conclusion of) the rak'ah he said Takbir. He said: "By Him in Whose Hand is my life: I'm the most similar from amongst all of you (in my way of prayer) to the Messenger of Allah "Allah's blessing and peace be upon him": This was his way of prayer (on which he kept) until he died and left the world."

كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي قَالَ: فَقَعَدَ فِي الرَّكْعَةِ الأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ».

1149 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا هُشَيْمٌ عَنْ خَالِدٍ عَنْ أَبِي قِلاَبَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فَإِذَا كَانَ فِي وَتْرٍ مِنْ صَلاَتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِساً».

(92) ـ بابُ الاعْتِمَادِ على الأَرْضِ عند النُّهُوضِ

1150 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلاَبَةَ قَالَ: «كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فَيَقُولُ: أَلاَ أُحَدِّثُكُمْ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ؟ فَيُصَلِّي فِي غَيْرِ وَقْتِ الصَّلاَةِ فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي أَوَّلِ الرَّكْعَةِ اسْتَوَى قَاعِداً ثُمَّ قَامَ فَاعْتَمَدَ عَلَى الأَرْضِ».

(93) ـ بابُ رَفْعِ اليَدَيْنِ عن الأَرْضِ قَبْلَ الرُّكْبَتَيْنِ

1151 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَمْ يَقُلْ هٰذَا عَنْ شَرِيكٍ غَيْرُ يَزِيدَ بْنِ هَارُونَ، وَاللَّهُ تَعَالَى أَعْلَمُ.

(94) ـ بابُ التَّكْبِيرِ للنُّهُوضِ

1152 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ: «أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَإِذَا انْصَرَفَ قَالَ: وَاللَّهِ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ».

1153 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَسَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: «أَنَّهُمَا صَلَّيَا خَلْفَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا رَكَعَ كَبَّرَ فَلَمَّا رَفَعَ رَأْسَهُ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ سَجَدَ وَكَبَّرَ وَرَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ حِينَ قَامَ مِنَ الرَّكْعَةِ ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَقْرَبُكُمْ شَبَهاً بِرَسُولِ اللَّهِ ﷺ مَا زَالَتْ هٰذِهِ صَلاَتُهُ حَتَّى فَارَقَ الدُّنْيَا» وَاللَّفْظُ لِسَوَّارٍ.

[95] The Way Of Sitting To Recite The First Tashahhud

1154- It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of prayer to spread your left foot, and hold your right one (while sitting to recite the first Tashahhud).

[96] Twisting The Toes To Have Their Tips Face The Qiblah While Sitting To Recite Tashahhud

1155- It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of prayer to hold your right foot, and have the tips of its toes face the Qiblah and sit on the left foot.

[97] The Position Of Both Hands On Sitting For The First Tashahhud

1156- It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and saw that he raised both his hands up to the level of his shoulders when he assumed the prayer, and (he did the same) when he intended to bow; and when he sat (after the conclusion of) the first two rak'ahs, he spread his left foot, and held his right foot, and placed his right hand on his right thigh, and held his index finger for supplication, and placed his left hand on his left thigh. Then, I came to them (the Prophet and his companions) when it was very cold, and saw them raising their hands from within the hooded cloaks.

[98] The Position Of The Sight During Reciting Tashahhud

1157- It is narrated on the authority of Abdullah Ibn Umar that he saw a man moving the gravel with his hand during the prayer. When he (finished from the prayer and) turned away he said to him: "Move not the gravel while you are in prayer, for this is from Satan; but rather do like the doing of the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "Then, what did the Messenger of Allah "Allah's blessing and peace be upon him" used to do?" he placed his right hand on his right thigh, and pointed to the Qiblah with his index finger (while reciting Tashahhud to affirm monotheism), towards which he fixed his sight. Then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing."

[99] Beckoning With The Index Finger In The First Tashahhud

1158- It is narrated on the authority of Amr Ibn Abdullah Ibn Az-Zubair from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat after the conclusion of the first two or even four rak'ahs, he would place both his hands on both his knees; and he beckoned with his index finger (while reciting Tashahhud to affirm monotheism).

(95) ـ بابٌ كَيْفَ الجُلُوسُ للتَّشَهُّدِ الأَوَّلِ؟

1154 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّهُ قَالَ: «إِنَّ مِنْ سُنَّةِ الصَّلاَةِ أَنْ تُضْجِعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى».

(96) ـ بابُ الاسْتِقْبَالِ بِأَطْرَافِ أَصَابِعِ القَدَمِ القِبْلَةَ عند القُعُودِ للتَّشَهُّدِ

1155 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى أَنَّ الْقَاسِمَ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ وَهُوَ ٱبْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: «مِنْ سُنَّةِ الصَّلاَةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتِقْبَالُهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى».

(97) ـ بابُ مَوْضِعِ اليَدَيْنِ عند الجُلُوسِ للتَّشَهُّدِ الأَوَّلِ

1156 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا ٱفْتَتَحَ الصَّلاَةَ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَنَصَبَ أُصْبُعَهُ لِلدُّعَاءِ وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى قَالَ: ثُمَّ أَتَيْتُهُمْ مِنْ قَابِلٍ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ فِي الْبَرَانِسِ».

(98) ـ بابُ مَوْضِعِ البَصَرِ في التَّشَهُّدِ

1157 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ جَعْفَرٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمٰنِ الْمُعَافِرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّهُ رَأَى رَجُلاً يُحَرِّكُ الْحَصَى بِيَدِهِ وَهُوَ فِي الصَّلاَةِ فَلَمَّا ٱنْصَرَفَ قَالَ لَهُ عَبْدُ اللَّهِ: لاَ تُحَرِّكِ الْحَصَى وَأَنْتَ فِي الصَّلاَةِ فَإِنَّ ذٰلِكَ مِنَ الشَّيْطَانِ وَلٰكِنِ ٱصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ، قَالَ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَأَشَارَ بِأُصْبُعِهِ الَّتِي تَلِي الإِبْهَامَ فِي الْقِبْلَةِ وَرَمَى بِبَصَرِهِ إِلَيْهَا أَوْ نَحْوِهَا ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ».

(99) ـ بابُ الإِشَارَةِ بالأُصْبَعِ في التَّشَهُّدِ الأَوَّلِ

1158 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى السَّجْزِيُّ يُعْرَفُ بِخَيَّاطِ السُّنَّةِ نَزَلَ بِدِمَشْقَ أَحَدُ الثِّقَاتِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا ٱبْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَخْرَمَةُ بْنُ بُكَيْرٍ قَالَ: أَنْبَأَنَا عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي الثِّنْتَيْنِ أَوْ فِي الأَرْبَعِ يَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ أَشَارَ بِأُصْبُعِهِ».

[100] How To Recite The First Tashahhud

1159- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" instructed us to recite whenever we sat after the conclusion of each two rak'ahs: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)."

1160- It is narrated on the authority of Abdullah that he said: We did not know what to recite after the conclusion of each two rak'ahs of the prayer other than to glorify, magnify and praise (Allah) our Lord. Indeed, Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" instructed us the starting and ending points of goodness. He said: "When you sit after the conclusion of each two rak'ahs, you should recite the following: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)." Then, let anyone of you choose from the supplications the dearest to him, therewith to supplicate Allah Almighty."

1161- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" instructed us to recite Tashahhud in prayer, as well as to recite Tashahhud when there is a certain need to be fulfilled. As for the Tashahhud in prayer, it goes as follows: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)…"up to the end of Tashahhud.

(100) ـ كَيْفَ التَّشَهُّدُ الأَوَّلُ

1159 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ الأَشْجَعِيِّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: «عَلَّمَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَقُولَ إِذَا جَلَسْنَا فِي الرَّكْعَتَيْنِ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

1160 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لاَ نَدْرِي مَا نَقُولُ فِي كُلِّ رَكْعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنَحْمَدَ رَبَّنَا وَأَنَّ مُحَمَّداً ﷺ عَلَّمَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ فَقَالَ: **«إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَلْيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَلْيَدْعُ اللَّهَ عَزَّ وَجَلَّ»**.

1161 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ فِي الصَّلاَةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ فَأَمَّا التَّشَهُّدُ فِي الصَّلاَةِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» إِلَى آخِرِ التَّشَهُّدِ.

1162- It is narrated on the authority of Yahya Ibn Adam that he said: I heard Sufyan reciting this Tashahhud in both the obligatory written and voluntary prayers, and he told that this is narrated on the authority of Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through two chains of transmission.

1163- It is narrated on the authority of Abdullah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", and we did not know anything (to say whenever we sat in the prayer). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "You should say on every sitting (after the conclusion of each two rak'ahs): "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)…""

1164- It is narrated on the authority of Abdullah that he said: We did not know what to say whenever we sat in the prayer. However, the Messenger of Allah "Allah's blessing and peace be upon him" instructed us the shortest expressions that bear the widest and most comprehensive meanings. He said to us: "You should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)…"" Alqamah said: I saw Ibn Mas'ud teaching us those statements in the same way as he taught us the Qur'an.

1165- It is narrated on the authority of Abdullah that he said: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be upon Gabriel, peace be upon Michael." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah" for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and

1162 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ آدَمَ قَالَ: سَمِعْتُ سُفْيَانَ يَتَشَهَّدُ بِهٰذَا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ وَيَقُولُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ح. وحَدَّثَنَا مَنْصُورٌ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

1163 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ زَيْدَ بْنَ أَبِي أُنَيْسَةَ الْجَزَرِيَّ حَدَّثَهُ أَنَّ أَبَا إِسْحَاقَ حَدَّثَهُ عَنِ الأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَعْلَمُ شَيْئاً فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: **«قُولُوا فِي كُلِّ جَلْسَةٍ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ»**.

1164 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ الرَّافِقِيُّ قَالَ: حَدَّثَنَا الْعَلاَءُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَهُوَ ٱبْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لاَ نَدْرِي مَا نَقُولُ إِذَا صَلَّيْنَا فَعَلَّمَنَا نَبِيُّ اللَّهِ ﷺ جَوَامِعَ الْكَلِمِ فَقَالَ لَنَا: **«قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ»** قَالَ عُبَيْدُ اللَّهِ: قَالَ زَيْدٌ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: لَقَدْ رَأَيْتُ ٱبْنَ مَسْعُودٍ يُعَلِّمُنَا هٰؤُلاَءِ الْكَلِمَاتِ كَمَا يُعَلِّمُنَا الْقُرْآنَ.

1165 ـ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَارِثُ بْنُ عَطِيَّةَ وَكَانَ مِنْ زُهَّادِ النَّاسِ عَنْ هِشَامٍ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنِ ٱبْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَقُولُ: السَّلاَمُ عَلَى اللَّهِ السَّلاَمُ عَلَى جِبْرِيلَ السَّلاَمُ عَلَى مِيكَائِيلَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُولُوا: السَّلاَمُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلاَمُ وَلٰكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ**

blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."""

1166- It is narrated on the authority of Abdullah that he said: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be upon Gabriel, peace be upon Michael." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah" for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."""

1167- It is narrated on the authority of Abdullah that The Prophet "Allah's blessing and peace be upon him" said concerning the Tashahhud: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."""

1168- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an, and his palm was between his hands: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."""

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

1166 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ هُوَ الدَّسْتَوَائِيُّ عَنْ حَمَّادٍ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَنَقُولُ: السَّلاَمُ عَلَى اللَّهِ السَّلاَمُ عَلَى جِبْرِيلَ السَّلاَمُ عَلَى مِيكَائِيلَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقُولُوا: السَّلاَمُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلاَمُ وَلٰكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».**

1167 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَّادٍ وَمُغِيرَةَ وَأَبِي هَاشِمٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ فِي التَّشَهُّدِ: **«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ»** قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو هَاشِمٍ غَرِيبٌ.

1168 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا سَيْفٌ الْمَكِّيُّ قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ وَكَفُّهُ بَيْنَ يَدَيْهِ: **«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».**

[101] Another Kind Of Tashahhud

1169- It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

[102] Another Sort Of Tashahhud

1170- It is narrated on the authority of Hittan that once they offered prayer with Abu Musa Al-Ash'ari who said: The Messenger' of Allah "Allah's blessing and peace be upon him" said: "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments be due to Allah,

(101) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1169 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ السَّرْخَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلاَتَنَا فَقَالَ: «**أَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ: وَلاَ الضَّالِّينَ فَقُولُوا: آمِينَ يُجِبْكُمُ اللَّهُ وإِذَا كَبَّرَ الإِمَامُ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**» قَالَ نَبِيُّ اللَّهِ ﷺ: «**فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ إِذَا كَبَّرَ الإِمَامُ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**» قَالَ نَبِيُّ اللَّهِ ﷺ: «**فَتِلْكَ بِتِلْكَ فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

(102) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1170 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَبِي غَلاَّب وَهُوَ يُونُس بْنُ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُمْ صَلَّوْا مَعَ أَبِي مُوسَى فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ**

all good things and prayers be due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, with Whom there is no partner, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

[103] Another Kind Of Tashahhud

1171- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us the Qur'an. He said: "All the blessed compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu al-mubarakatu, as-salawatu at-taiyyibatu lillah. Salamun alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. Salamun alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."""

[104] Another Kind Of Tashahhud

1172- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an. He said: "In the Name of Allah, and with (the Power of) Allah (I salute Him): All the compliments be due to Allah, prayers and good things (be due to Him); peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle: I ask Allah (to admit me to) the Garden, and I seek refuge with Allah from the fire (of Hell) (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh: As'alu Allaha al-Jannah, wa'a'udhu billahi minan-nar)..."""

[105] Making Short The First Tashahhud

1173- It is narrated on the authority of Abu Ubaidah Ibn Mas'ud from his father that he said: the Messenger of Allah "Allah's blessing and peace be

مِنْ أَوَّلِ قَوْلِ أَحَدِكُمُ التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَه لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

(103) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1171 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلاَمٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلاَمٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

(104) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1172 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَيْمَنَ وَهُوَ ابْنُ نَابِلٍ يَقُولُ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ».

(105) ـ بابُ التَّخْفِيفِ في التَّشَهُّدِ الأَوَّلِ

1173 ـ أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي

upon him" used to sit (after the conclusion of) the first two rak'ahs of the prayer as swiftly as if he was on a heated stone. I asked: Did he remain as such until he would stand? He said: (yes) until he would stand.

[106] Leaving The First Tashahhud

1174- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" was leading the prayer when he stood after (the conclusion of) two rak'ahs, even though he was supposed to sit (to recite the first Tashahhud). He went on his prayer until when it was the last portion of his prayer he offered two prostrations (of forgetfulness) before the end salutation, after which he uttered the end salutation.

1175- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" was leading the prayer when he stood after (the conclusion of) two rak'ahs. He went on his prayer even though they glorified (Allah to draw his attention), and when he finished from his prayer he offered two prostrations (of forgetfulness), after which he uttered the end salutation.

عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قُلْتُ: حَتَّى يَقُومَ قَالَ: ذٰلِكَ يُرِيدُ».

(106) ـ بابُ تَرْكِ التَّشَهُّدِ الأَوَّلِ

1174 ـ أَخْبَرَنِي يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنِ ٱبْنِ بُحَيْنَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الشَّفْعِ الَّذِي كَانَ يُرِيدُ أَنْ يَجْلِسَ فِيهِ فَمَضَى فِي صَلاَتِهِ حَتَّى إِذَا كَانَ فِي آخِرِ صَلاَتِهِ سَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ».

1175 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنِ ٱبْنِ بُحَيْنَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الرَّكْعَتَيْنِ فَسَبَّحُوا فَمَضَى فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ».

(13) THE BOOK OF FORGETFULNESS

[1] Saying Takbir On Standing From Two Rak'ahs

1176- It is narrated on the authority of Abd Ar-Rahman Ibn Al-Asamm that he said: Anas Ibn Malik was asked about Takbir in prayer, thereupon he said: "One should say Takbir whenever he bows, whenever he falls in prostration, whenever he raises his head from prostration, and whenever he stands from the two rak'ahs." Hutaim asked him: "From whom do you relate that?" he said: "From the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar." He kept silent, thereupon Hutaim asked him once again: "And Uthman?" he said: "And from Uthman."

1177- It is narrated on the authority of Mutarrif that he said: Once, Ali Ibn Abu Talib led the prayer, in which he said Takbir whenever he fell (in bowing and prostration) and rose, i.e. he said Takbirs in full, thereupon Imran Ibn Husain said: "No doubt, this (Ali) remembered me of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"."

[2] Raising Both Hands On Standing To Offer The Last Two Rak'ahs

1178- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood from the (first) two rak'ahs, he would say Takbir and raise both his hands up to the level of his shoulders, the same as he did when he assumed the prayer.

[3] Raising Both Hands Up To The Level Of The Shoulders On Standing To Offer The Last Two Rak'ahs

1179- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands whenever he assumed the prayer, and whenever he intended to bow down, whenever he raised his head from bowing, and whenever he stood from the (first) two rak'ahs, he would also raise both his hands up to the level of the shoulders.

[4] Raising Both Hands, Praising And Lauding Allah In Prayer

1180- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu Bakr and told him to gather the people in order to lead the prayer (and he led the prayer). Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still

(13) ـ كِتَابُ السَّهْوِ

(1) ـ التَّكْبِيرُ إذا قَامَ مِنَ الرَّكْعَتَيْنِ

1176 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصَمِّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنِ التَّكْبِيرِ فِي الصَّلاَةِ فَقَالَ: «يُكَبِّرُ إِذَا رَكَعَ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ». فَقَالَ حُطَيْمٌ: عَمَّنْ تَحْفَظُ هٰذَا؟ فَقَالَ: عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ثُمَّ سَكَتَ. فَقَالَ لَهُ حُطَيْمٌ: وَعُثْمَانُ؟ قَالَ: وَعُثْمَانُ.

1177 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: «صَلَّى عَلِيُّ بْنُ أَبِي طَالِبٍ فَكَانَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، يُتِمُّ التَّكْبِيرَ» فَقَالَ عِمْرَانُ بْنُ حُصَيْنٍ: لَقَدْ ذَكَّرَنِي هٰذَا صَلاَةَ رَسُولِ اللَّهِ ﷺ.

(2) ـ بابُ رَفْعِ اليَدَيْنِ في القِيَامِ إلى الرَّكْعَتَيْنِ الأُخْرَيَيْنِ

1178 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلاَةَ».

(3) ـ بابُ رَفْعِ اليَدَيْنِ للقِيَامِ إلى الرَّكْعَتَيْنِ الأُخْرَيَيْنِ حَذْوَ المَنْكِبَيْنِ

1179 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ وَهُوَ ابْنُ عُمَرَ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاَةِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ كَذٰلِكَ حَذْوَ الْمَنْكِبَيْنِ».

(4) ـ بابُ رَفْعِ اليَدَيْنِ وحَمْدِ الله والثَّنَاءِ عليه في الصَّلاة

1180 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ عُمَرَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ يُصْلِحُ بَيْنَ عَمْرِو بْنِ عَوْفٍ فَحَضَرَتِ الصَّلاَةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَأَمَرَهُ أَنْ يَجْمَعَ النَّاسَ وَيَؤُمَّهُمْ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَخَرَقَ الصُّفُوفَ حَتَّى قَامَ

praying and he broke in the rows of the praying people till he stood in the first row. The people clapped their hands in order to draw Abu Bakr's attention of the coming of Allah's Apostle "Allah's blessing and peace be upon him". Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr came to know that perhaps something happened to them during prayer. He looked and behold! he saw Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and praised Allah and lauded Him for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "It is not fitting for Ibn Abu Quhafah to lead the prayer in the presence of Allah's Apostle "Allah's blessing and peace be upon him"." Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? However, clapping is for women." He added: "If something doubtful happens to you during your prayer you should say: "Glory be to Allah"."

[5] Shaking Hands During The Prayer

1181- It is narrated on the authority of Jabir Ibn Samurah that he said: Allah's Apostle "Allah's blessing and peace be upon him" came out to us, and saw us raising our hands during the prayer (to salute each other by shaking hands), thereupon he said: "What is the matter with them that they are raising their hands in prayer like the tails of restless horses? Be still in prayer!"

1182- It is narrated on the authority of Jabir Ibn Samurah that he said: We were offering prayer behind Allah's Apostle "Allah's blessing and peace be upon him", when we paid salutation with the help of our hands, thereupon he said: "What is the matter with those who pay salutation with the help of their hands as if they are the tails of restless horses? Is it not sufficient for anyone of them to place his hand on his thigh and then say (to conclude the prayer): 'Peace be upon you! Peace be upon you'?"

[6] Returning The Salutation During The Prayer By Hinting

1183- It is narrated on the authority of Suhaib, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", that he said: I came upon Allah's Apostle "Allah's blessing and peace be upon him" while

فِي الصَّفِّ الْمُقَدَّمِ وَصَفَّحَ النَّاسُ بِأَبِي بَكْرٍ لِيُؤْذِنُوهُ بِرَسُولِ اللَّهِ ﷺ. وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي الصَّلاَةِ فَلَمَّا أَكْثَرُوا عَلِمَ أَنَّهُ قَدْ نَابَهُمْ شَيْءٌ فِي صَلاَتِهِمْ فَالْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللَّهِ ﷺ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَيْ كَمَا أَنْتَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ ثُمَّ رَجَعَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَلَمَّا انْصَرَفَ قَالَ لأَبِي بَكْرٍ: **«مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ تُصَلِّيَ؟»** فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ يَنْبَغِي لابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ رَسُولَ اللَّهِ ﷺ ثُمَّ قَالَ لِلنَّاسِ: **«مَا بَالُكُمْ صَفَّحْتُمْ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ»** ثُمَّ قَالَ: **«إِذَا نَابَكُمْ شَيْءٌ فِي صَلاَتِكُمْ فَسَبِّحُوا»**.

(5) ـ بَابُ السَّلاَمِ بِالأَيْدِي فِي الصَّلاَةِ

1181 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلاَةِ فَقَالَ: **«مَا بَالُهُمْ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلاَةِ كَأَنَّهَا أَذْنَابُ الْخَيْلِ الشُّمُسِ! اسْكُنُوا فِي الصَّلاَةِ»**.

1182 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ مِسْعَرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فَنُسَلِّمُ بِأَيْدِينَا فَقَالَ: **«مَا بَالُ هٰؤُلاَءِ يُسَلِّمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ! أَمَا يَكْفِي أَحَدُهُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يَقُولَ السَّلاَمُ عَلَيْكُمْ السَّلاَمُ عَلَيْكُمْ؟»**.

(6) ـ بَابُ رَدِّ السَّلاَمِ بِالإِشَارَةِ فِي الصَّلاَةِ

1183 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ عَنِ ابْنِ عُمَرَ عَنْ صُهَيْبٍ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَرَرْتُ

he was praying, and I saluted him, and he returned the salutation by hinting, and I do not know but that he beckoned to me with his finger.

1184- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque of Quba' in order to offer prayer in it and some people entered and paid him salutation. I asked Suhaib, who were present with him: "What did Allah's Apostle "Allah's blessing and peace be upon him" do when somebody paid salutation to him (during his prayer)?" he said: "He beckoned with his hand."

1185- It is narrated on the authority of Ammar Ibn Yasir that once, he paid salutation to Allah's Apostle "Allah's blessing and peace be upon him" while he was praying, and he returned the salutation to him.

1186- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me to do a job for him, and I joined him while he was praying. I paid him salutation, and he beckoned to me. When he finished he invited me and said: "You paid me salutation while I was praying (and it is for this that I did not return back the salutation)." At that time, he was made to face the East (in prayer).

1187- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me to do a job for him, and I joined him while he was walking towards the East or the West. I paid him salutation, and he beckoned to me with his hand. I paid him salutation once again, and he also beckoned with his hand. Then, I turned away. (When he finished) he called me and the people called me: "O Jabir!" I came to him and said: "O Messenger of Allah! I paid you salutation, but you did not reply to me." On that he said: "I was praying (and it is for this that I did not return back the salutation)."

[7] It Is Forbidden To Sweep The Gravel During The Prayer

1188- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you stands to offer prayer, let not him sweep the gravel for (Allah's) Mercy is in his face (when he falls in prostration)."

[8] The Concession To Do That Only Once

1189- It is narrated on the authority of Mu'aiqib that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If it is necessary for you to do so, (i.e. to sweep the gravel in prayer), then, let it be only once (to level the place of prostration)."

عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ إِشَارَةً وَلاَ أَعْلَمُ إِلاَّ أَنَّهُ قَالَ بِإِصْبَعِهِ».

1184 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ ٱبْنُ عُمَرَ: «دَخَلَ النَّبِيُّ ﷺ مَسْجِدَ قُبَاءٍ لِيُصَلِّيَ فِيهِ فَدَخَلَ عَلَيْهِ رِجَالٌ يُسَلِّمُونَ عَلَيْهِ فَسَأَلْتُ صُهَيْباً وَكَانَ مَعَهُ، كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا سُلِّمَ عَلَيْهِ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ».

1185 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبٌ يَعْنِي ٱبْنَ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمَّارِ بْنِ يَاسِرٍ: «أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَرَدَّ عَلَيْهِ».

1186 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: **«إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفاً وَأَنَا أُصَلِّي»**. وَإِنَّمَا هُوَ مُوَجَّهٌ يَوْمَئِذٍ إِلَى الْمَشْرِقِ.

1187 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَأَتَيْتُهُ وَهُوَ يَسِيرُ مُشَرِّقاً أَوْ مُغَرِّباً فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ ثُمَّ سَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ فَانْصَرَفْتُ فَنَادَانِي **«يَا جَابِرُ»** فَنَادَانِي النَّاسُ يَا جَابِرُ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَلَّمْتُ عَلَيْكَ فَلَمْ تَرُدَّ عَلَيَّ قَالَ: **«إِنِّي كُنْتُ أُصَلِّي»**.

(7) ـ بَابُ النَّهْيِ عَنْ مَسْحِ الحَصَى فِي الصَّلاَةِ

1188 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَامَ أَحَدُكُمْ فِي الصَّلاَةِ فَلاَ يَمْسَحِ الْحَصَى فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ»**.

(8) ـ بَابُ الرُّخْصَةِ فِيهِ مَرَّةً

1189 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي مُعَيْقِيبٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَمَرَّةً»**.

[9] It Is Forbidden To Raise The Sight Up To The Sky In Prayer

1190- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is the matter with a people who raise their sights up to the sky during their prayer?" he said that so much pressingly until he put it decisively: "They should desist from that, lest their sights will be taken away (from them)."

1191- It is narrated on the authority of Ubaidullah Ibn Abdullah that one from amongst the companions of Allah's Apostle "Allah's blessing and peace be upon him" told him that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "When anyone of you is in prayer, let not him raise his sight up to the sky, lest that his sight will be snatched away."

[10] The Severe Warning Of Turning Sideways In Prayer

1192- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty is still facing the servant while being in his prayer as long as he does not turn sideways: but once he turns his face away, He turns away from him."

1193- It is narrated on the authority of A'ishah that she said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about turning sideways in prayer, thereupon he said: "It is something which Satan takes stealthily from the prayer (of such as does it)."

1194- A Hadith like this is narrated on the authority of A'ishah from Allah's Apostle "Allah's blessing and peace be upon him".

1195- A Hadith like this is narrated on the authority of A'ishah from Allah's Apostle "Allah's blessing and peace be upon him".

1196- It is narrated on the authority of A'ishah that she said: "Turning sideways in prayer is something which Satan takes stealthily from the prayer (of such as does it)."

[11] The Concession To Turn Rightwards And Leftwards In Prayer

1197- It is narrated on the authority of Jabir: When the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand

(9) ـ النَّهْيُ عن رَفْعِ البَصَرِ إلى السَّمَاءِ في الصَّلاة

1190 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى وَهُوَ ٱبْنُ سَعِيدٍ الْقَطَّانِ عَنِ ٱبْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ؟!»** فَٱشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: **«لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ»**.

1191 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا كَانَ أَحَدُكُمْ فِي الصَّلاَةِ فَلاَ يَرْفَعْ بَصَرَهُ إِلَى السَّمَاءِ أَنْ يُلْتَمَعَ بَصَرُهُ»**.

(10) ـ بابُ التَّشْدِيدِ في الالْتِفَاتِ في الصَّلاةِ

1192 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَبَا الأَحْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ وَٱبْنُ الْمُسَيَّبِ جَالِسٌ أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلاً عَلَى الْعَبْدِ فِي صَلاَتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ ٱنْصَرَفَ عَنْهُ»**.

1193 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الالْتِفَاتِ فِي الصَّلاَةِ؟ فَقَالَ: **«ٱخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلاَةِ»**.

1194 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

1195 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِي عَطِيَّةَ عَنْ مَسْرُوق عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

1196 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا الْمُعَافَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ٱبْنُ مَعْنٍ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: قَالَتْ عَائِشَةُ: «إِنَّ الالْتِفَاتَ فِي الصَّلاَةِ ٱخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلاَةِ».

(11) ـ بابُ الرُّخْصَةِ في الالْتِفَاتِ في الصَّلاة يَميناً وشِمَالاً

1197 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّهُ قَالَ: ٱشْتَكَى رَسُولُ اللَّهِ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلاَتِهِ قُعُوداً فَلَمَّا سَلَّمَ قَالَ: **«إِنْ**

for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prays while standing, then you should pray while standing; and if he prays while sitting, then you should pray while sitting."

1198- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" sometimes turned rightwards and leftwards in prayer, but he never twisted his neck towards his back.

[12] Killing Both Female-Snake And Scorpion In Prayer

1199- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both black animals (i.e. the female-snake and the scorpion) should be killed even during the prayer.

1200- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both black animals (i.e. the female-snake and the scorpion) should be killed even during the prayer.

[13] Carrying And Putting Down Female Children In Prayer

1201- It is narrated on the authority of Abu Qatadah that once the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while he was carrying Umamah (daughter of Zainab): whenever he fell in prostration, he would place her (on the ground), and whenever he stood he would carry her.

1202- It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" leading the prayer while he was carrying Umamah daughter of Abu Al-As (and Zainab) on his shoulder: whenever he fell in bowing, he would place her (on the ground), and whenever he stood from his prostration he would carry her once again.

[14] Taking A Few Steps In Front Of The Qiblah

1203- It is narrated on the authority of A'ishah that she said: I asked for the door to be opened, and the Messenger of Allah "Allah's blessing and peace be upon him" was offering voluntary prayer, and the door was in the wall of the Qiblah. On that he walked to his right or to his left and opened the door, and then he returned to his praying place.

كُنْتُمْ آنِفاً تَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومَ يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلاَ تَفْعَلُوا ائْتَمُّوا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً».

1198 ـ أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِي هِنْدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَلْتَفِتُ فِي صَلاَتِهِ يَمِيناً وَشِمالاً وَلاَ يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ».

(12) ـ بَابُ قَتْلِ الْحَيَّةِ وَالْعَقْرَبِ فِي الصَّلاَةِ

1199 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَيَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الأَسْوَدَيْنِ فِي الصَّلاَةِ».

1200 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامٌ وَهُوَ ابْنُ أَبِي عَبْدِ اللَّهِ عَنْ مَعْمَرٍ عَنْ يَحْيَى عَنْ ضَمْضَمٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الأَسْوَدَيْنِ فِي الصَّلاَةِ».

(13) ـ حَمْلُ الصِّبْيَانِ فِي الصَّلاَةِ وَوَضْعُهُنَّ فِي الصَّلاَةِ

1201 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ رَفَعَهَا».

1202 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَؤُمُّ النَّاسَ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عَاتِقِهِ فَإِذَا رَكَعَ وَضَعَهَا فَإِذَا فَرَغَ مِنْ سُجُودِهِ أَعَادَهَا».

(14) ـ بَابُ الْمَشْيِ أَمَامَ الْقِبْلَةِ خُطًى يَسِيرَةً

1203 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ قَالَ: حَدَّثَنَا بُرْدُ بْنُ سِنَانٍ أَبُو الْعَلاَءِ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «اسْتَفْتَحْتُ الْبَابَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي تَطَوُّعاً وَالْبَابُ عَلَى الْقِبْلَةِ فَمَشَى عَنْ يَمِينِهِ أَوْ عَنْ يَسَارِهِ فَفَتَحَ الْبَابَ ثُمَّ رَجَعَ إِلَى مُصَلاَّهُ».

[15] Clapping The Hands In Prayer

1204- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens) during the prayer."

1205- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

[16] Glorifying Allah In The Prayer

1206- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

1207- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

[17] Making Voice In Prayer

1208- It is narrated on the authority of Ali that he said: I had an hour fixed for me by the Messenger of Allah "Allah's blessing and peace be upon him" to visit him: whenever I came to him I would ask for permission: if he was praying he would make voice, and I would enter, and if he was not busy (in prayer) he would admit me.

1209- It is narrated on the authority of Ali that he said: I had two times, one at night and the other during the day, at which the Messenger of Allah "Allah's blessing and peace be upon him" used to admit me: whenever I came to visit him at night, he would make voice to (admit) me.

1210- It is narrated on the authority of Ali that he said: I had a position from the Messenger of Allah "Allah's blessing and peace be upon him", which none else ever had: I used to come to visit him at the last portion of every night and say to him: "Peace be upon you O Prophet of Allah!" if he made voice I would turn away to my family, otherwise, I would enter.

[18] Weeping In Prayer

1211- It is narrated on the authority of Mutarrif from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon

(15) ـ بابُ التَّصْفِيقِ في الصَّلاة

1204 ـ أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ**» زَادَ ابْنُ الْمُثَنَّى: «**فِي الصَّلاَةِ**».

1205 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ**».

(16) ـ بابُ التَّسْبِيحِ في الصَّلاة

1206 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنِ الأَعْمَشِ ح. وَأَنْبَأَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ**».

1207 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ**».

(17) ـ التَّنَحْنُحُ في الصَّلاةِ

1208 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ عَنِ الْحَارِثِ الْعُكْلِيِّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُجَيٍّ عَنْ عَلِيٍّ قَالَ: «كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ سَاعَةٌ آتِيهِ فِيهَا فَإِذَا أَتَيْتُهُ اسْتَأْذَنْتُ إِنْ وَجَدْتُهُ يُصَلِّي فَتَنَحْنَحَ دَخَلْتُ، وَإِنْ وَجَدْتُهُ فَارِغاً أَذِنَ لِي».

1209 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ مُغِيرَةَ عَنِ الْحَارِثِ الْعُكْلِيِّ عَنِ ابْنِ نَجِيٍّ قَالَ: قَالَ عَلِيٌّ: «كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَدْخَلاَنِ مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ فَكُنْتُ إِذَا دَخَلْتُ بِاللَّيْلِ تَنَحْنَحَ لِي».

1210 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي شُرَحْبِيلُ يَعْنِي ابْنَ مُدْرِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نُجَيٍّ عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: «كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ تَكُنْ لأَحَدٍ مِنَ الْخَلاَئِقِ فَكُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأَقُولُ: السَّلاَمُ عَلَيْكَ يَا نَبِيَّ اللَّهِ فَإِنْ تَنَحْنَحَ انْصَرَفْتُ إِلَى أَهْلِي وَإِلاَّ دَخَلْتُ عَلَيْهِ».

(18) ـ بابُ البُكَاءِ في الصَّلاةِ

1211 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ

him" while he was offering prayer, and in his chest there was whir like that of a cooking vessel because of weeping.

[19] Sending Curses Upon Iblis And Seeking Refuge With Allah From His Evil During The Prayer

1212- It is narrated on the authority of Abu Ad-Darda' that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer). We heard him saying (while being in the prayer): "I seek refuge with Allah from you!" then he said: "I curse you with the curse of Allah" thrice. Then, he stretched his hand, as if he started to take something. After he had finished from the prayer, we said: "O Messenger of Allah! We heard you saying something we have never heard you saying before (in the prayer), and we saw you stretching your hand (what is the matter?)" he said: "Iblis, Allah's enemy, came with a blaze of fire in order to put it on my face. I said: "I seek refuge with Allah from you" thrice. Then I said: "I curse you with the curse of Allah". But he did not return. (I said it) thrice. Then I intended to take him. by Allah! But for the invocation of our brother (The Prophet) Solomon, he would have been fastened, with whom the children of Medina would have played."

[20] Speaking During The Prayer

1213- It is narrated on the authority of Abu Hurairah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" stood to offer prayer, and we stood with him, and during the prayer a desert Arab said: "O Allah! bestow Your Mercy only upon me and Muhammad, and do not let anyone share us in Your Mercy." When The Messenger of Allah "Allah's blessing and peace be upon him" concluded (the prayer) with the end salutation he said to the desert Arab: "No doubt, you've constrained something that is all-embracing." He refers to Allah's Mercy.

1214- It is narrated on the authority of Abu Hurairah that a desert Arab entered the mosque and offered a two-rak'ah prayer, during which he said: "O Allah! bestow Your Mercy only upon me and Muhammad, and do not let anyone share us in Your Mercy." On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, you've constrained something that is all-embracing." He refers to Allah's Mercy.

1215- It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami that he said: I said: "O Messenger of Allah! Until recently, I was a pagan, but Allah has brought Islam to us. There are men who use to believe in omens." He said: "That is something in their breasts, but let it not keep them off (from what is right)." I said: "From among us, there are men who

كَأَزِيزِ الْمِرْجَلِ يَعْنِي يَبْكِي».

(19) ـ بابُ لَعْنِ إبْلِيسَ والتَّعَوُّذِ بالله منه في الصَّلاة

1212 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فَسَمِعْنَاهُ يَقُولُ: **«أَعُوذُ بِاللَّهِ مِنْكَ»**. ثُمَّ قَالَ: **«أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلاَثاً**. وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئاً فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا: يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئاً لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذٰلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ: **«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْكَ ثَلاَثَ مَرَّاتٍ. ثُمَّ قُلْتُ أَلْعَنُكَ بِلَعْنَةِ اللَّهِ فَلَمْ يَسْتَأْخِرْ ثَلاَثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ وَاللَّهِ لَوْلاَ دَعْوَةُ أَخِينَا سُلَيْمَانَ لأَصْبَحَ مُوثَقاً بِهَا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ»**.

(20) ـ الكَلامُ في الصَّلاة

1213 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلاَةِ وَقُمْنَا مَعَهُ فَقَالَ أَعْرَابِيٌّ وَهُوَ فِي الصَّلاَةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّداً وَلاَ تَرْحَمْ مَعَنَا أَحَداً فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِلأَعْرَابِيِّ: **«لَقَدْ تَحَجَّرْتَ وَاسِعاً»** يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ.

1214 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَحْفَظُهُ مِنَ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيّاً دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّداً وَلاَ تَرْحَمْ مَعَنَا أَحَداً فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَقَدْ تَحَجَّرْتَ وَاسِعاً»**.

1215 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ فَجَاءَ اللَّهُ بِالإِسْلاَمِ وَإِنَّ رِجَالاً مِنَّا يَتَطَيَّرُونَ قَالَ: **«ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلاَ يَصُدَّنَّهُمْ»**. قَالَ: وَرِجَالٌ مِنَّا يَأْتُونَ الْكُهَّانَ قَالَ: **«فَلاَ تَأْتُوهُمْ»** قَالَ:

use to have recourse to priests. (What about them?)" He said: "Do not have recourse to them." I said: "From among us, there are men who use to draw lines." He said: "There was a prophet who used to draw lines. If theirs agree with his that is permissible." He further said: I was praying behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man sneezed. I said: "Allah's mercy be upon you!" The people stared at me disapprovingly. I said: "Let my Mother be bereaved of me! What is the matter?" They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry). When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, neither before nor after whom, I have seen a tutor who used to give instructions better than him- but he said: "Talking to persons is not permissible during this prayer of ours, for it consists of glorifying and magnifying Allah, and reciting The Qur'an." On the other hand, I had a glimpse of a flock of grazing sheep under the care of a slave-girl by the side of (the mountain of) Uhud and Jawwaniyyah, and I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her. I came to The Messenger of Allah "Allah's blessing and peace be upon him", and told him about that. Felt (what I had done) as something of seriousness, I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me." I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are The Messenger of Allah." He said (to me): "Manumit her, for she is a believing woman."

1216- It is narrated on the authority of Zaid Ibn Arqam that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", anyone might talk to his companion (sitting by his side) in the prayer and ask him for what he needed, until the following Holy Verse was revealed: " Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind)." (Al-Baqarah 238) on that we were ordered to keep from speaking (to each other during the prayer).

1217- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I used to come to The Messenger of Allah "Allah's blessing and peace be upon him" while he was praying, and pay him salutation, and he used to return the salutation to me (when speaking to one another during the prayer was permissible). One day, I went o him and paid him salutation while he was praying, but he gave no reply. When he concluded the prayer with the end salutation he beckoned to the people and said: "No doubt, Allah

يَا رَسُولَ اللَّهِ وَرِجَالٌ مِنَّا يَخُطُّونَ، قَالَ: «**كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ**» قَالَ: وَبَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلاَةِ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَرْحَمُكَ اللَّهُ فَحَدَّقَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ: وَاثُكْلَ أُمِّيَاهُ! مَا لَكُمْ تَنْظُرُونَ إِلَيَّ قَالَ: فَضَرَبَ الْقَوْمُ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لَكِنِّي سَكَتُّ فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ دَعَانِي بِأَبِي وَأُمِّي هُوَ مَا ضَرَبَنِي وَلاَ كَهَرَنِي وَلاَ سَبَّنِي مَا رَأَيْتُ مُعَلِّماً قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيماً مِنْهُ قَالَ: «**إِنَّ صَلاَتَنَا هٰذِهِ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلاَمِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَتِلاَوَةُ الْقُرْآنِ**». قَالَ: ثُمَّ اطَّلَعْتُ إِلَى غُنَيْمَةٍ لِي تَرْعَاهَا جَارِيَةٌ لِي فِي قِبَلِ أُحُدٍ وَالْجَوَّانِيَّةِ وَإِنِّي اطَّلَعْتُ فَوَجَدْتُ الذِّئْبَ قَدْ ذَهَبَ مِنْهَا بِشَاةٍ وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ فَصَكَكْتُهَا صَكَّةً ثُمَّ انْصَرَفْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَعَظَّمَ ذٰلِكَ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفَلاَ أُعْتِقُهَا؟ قَالَ: «**ائْتِهَا**» فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**أَيْنَ اللَّهُ عَزَّ وَجَلَّ؟**» قَالَتْ: فِي السَّمَاءِ قَالَ: «**فَمَنْ أَنَا؟**» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ ﷺ قَالَ: «**إِنَّهَا مُؤْمِنَةٌ فَأَعْتِقْهَا**».

1216 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ شُبَيْلٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «كَانَ الرَّجُلُ يُكَلِّمُ صَاحِبَهُ فِي الصَّلاَةِ بِالْحَاجَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى نَزَلَتْ هٰذِهِ الآيَةُ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾. فَأُمِرْنَا بِالسُّكُوتِ».

1217 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ وَاسْمُهُ يَحْيَى بْنُ عَبْدِ الْمَلِكِ وَالْقَاسِمُ بْنُ يَزِيدَ الْجَرْمِيُّ عَنْ سُفْيَانَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ كُلْثُومٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهٰذَا حَدِيثُ الْقَاسِمِ قَالَ: كُنْتُ آتِي النَّبِيَّ ﷺ وَهُوَ يُصَلِّي فَأُسَلِّمُ عَلَيْهِ فَيَرُدُّ عَلَيَّ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ وَهُوَ يُصَلِّي فَلَمْ

Almighty has made a change in the prayer, that is, you should not speak in it but with the celebration of Allah, and what is fitting for that, and that you should stand before Allah in a devout (frame of mind)."

1218- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We used to salute The Messenger of Allah "Allah's blessing and peace be upon him" while being in prayer, and he used to return salutation until we came back from Abyssinia: when I paid him salutation he gave no reply. I thought of whatever near and far (reasons for which he gave no reply). I sat until he finished from the prayer and said: "Indeed, Allah Almighty makes such of changes in His matter (of Religion) as He wills; and He has made a change in this matter that you should not speak (to each other) in the prayer."

[21] When One Stands After The Conclusion Of The First Two Rak'ahs And Forgets To Recite Tashahhud

1219- It is narrated on the authority of Abdullah Ibn Buhainah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in prayer and after two rak'ahs he stood up and did not sit down (to recite the first Tashahhud); and the people stood with him. When he finished from the prayer, we expected for his end salutation. But he magnified Allah and offered two prostrations from his sitting posture, before the end salutation. Then, he said the end salutation.

1220- It is narrated on the authority of Abdullah Ibn Buhainah that once, The Messenger of Allah "Allah's blessing and peace be upon him" stood in the prayer (after the conclusion of the second rak'ah) even though he had to sit (to recite the first Tashahhud), thereupon he offered two prostrations from his sitting posture, before the end salutation.

[22] When One Utters The End Salutation Forgetfully After Two Rak'ahs And Talks To The People

1221- It is narrated on the authority of Ibn Sirin that he said: I heard Abu Hurairah saying: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers: either Zhuhr or Asr. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned in such a way as if he was angry. People, who were in a hurry, left the mosque through its gates. They wondered whether the prayer was reduced. Amongst the people there were Abu Bakr and Umar, but they hesitated to ask (The Prophet). Among the people, there was a long-handed man called Dhul-Yadain. He asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The

يَرُدَّ عَلَيَّ فَلَمَّا سَلَّمَ أَشَارَ إِلَى الْقَوْمِ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَعْنِي أَحْدَثَ فِي الصَّلاَةِ أَنْ لاَ تَكَلَّمُوا إِلاَّ بِذِكْرِ اللَّهِ وَمَا يَنْبَغِي لَكُمْ وَأَنْ تَقُومُوا لِلَّهِ قَانِتِينَ».

1218 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ فَيَرُدُّ عَلَيْنَا السَّلاَمَ حَتَّى قَدِمْنَا مِنْ أَرْضِ الْحَبَشَةِ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ فَأَخَذَنِي مَا قَرُبَ وَمَا بَعُدَ فَجَلَسْتُ حَتَّى إِذَا قَضَى الصَّلاَةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنَّهُ قَدْ أَحْدَثَ مِنْ أَمْرِهِ أَنْ لاَ يُتَكَلَّمَ فِي الصَّلاَةِ».

(21) ـ ما يَفْعَلُ مَنْ قَامَ مِنَ اثْنَتَيْنِ نَاسِياً ولم يَتَشَهَّدْ

1219 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ قَالَ: «صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ».

1220 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ قَامَ فِي الصَّلاَةِ وَعَلَيْهِ جُلُوسٌ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

(22) ـ ما يَفْعَلُ مَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ نَاسِياً وتَكَلَّمَ

1221 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: صَلَّى بِنَا النَّبِيُّ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَلَكِنِّي نَسِيتُ قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْطَلَقَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَقَالَ بِيَدِهِ عَلَيْهَا كَأَنَّهُ غَضْبَانُ وَخَرَجَتِ السَّرَعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: قُصِرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَهَابَاهُ أَنْ يُكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ قَالَ: كَانَ يُسَمَّى ذَا الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَسِيتَ أَمْ قُصِرَتِ الصَّلاَةُ؟

Prophet "Allah's blessing and peace be upon him" said: "Neither I've forgotten, nor has the prayer been reduced: Is it right that which Dhul-Yadain is saying?" they answered in the affirmative. Then, he came and offered the missing two rak'ahs, and uttered the end salutation (Taslim). He said Takbir and offered prostration, like his (previous) prostration, if not longer. He then raised his head and said Takbir, and then said Takbir, and offered prostration like his previous prostration, if not longer. Then he raised his head and said Takbir.

1222- It is narrated on the authority of Ibn Sirin that he said: I heard Abu Hurairah saying: Allah's Apostle "Allah's blessing and peace be upon him" turned away after offering only two rak'ahs (out of four). On that the a long-handed man called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Has Dhul-Yadain told the truth?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" stood and offered the missing two rak'ahs, and uttered the end salutation (Taslim). He said Takbir and offered prostration, like his (previous) prostration, if not longer. He then raised his head, and offered prostration like his previous prostration, if not longer. Then he raised his head.

1223- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in Asr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. (A long-handed man called) Dhul-Yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "None of them has happened (i.e. neither I have forgotten nor has the prayer been reduced)." He said: "No! one of both has happened (i.e. You have forgotten) O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) completed the remaining prayer. Then, he offered two prostrations (of forgetfulness) from his sitting posture, after the end salutation.

1224- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led Zhuhr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. They said: "Has the prayer been reduced?" on that he stood and offered the

قَالَ: «**لَمْ أَنْسَ وَلَمْ تُقْصَرِ الصَّلاَةُ**». قَالَ: وَقَالَ: «**أَكَمَا قَالَ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَجَاءَ فَصَلَّى الَّذِي كَانَ تَرَكَهُ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ ثُمَّ سَجَد مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ.

1222 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ٱنْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَصَدَقَ ذُو الْيَدَيْنِ؟**» فَقَالَ النَّاسُ: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ.

1223 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ٱبْنِ أَبِي أَحْمَدَ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ ذٰلِكَ لَمْ يَكُنْ**». فَقَالَ: قَدْ كَانَ بَعْضُ ذٰلِكَ يَا رَسُولَ اللَّهِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «**أَصَدَقَ ذُو الْيَدَيْنِ؟**» فَقَالُوا: نَعَمْ. فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلاَةِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

1224 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلاَةَ الظُّهْرِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَالُوا:

remaining two rak'ahs, after which he uttered the end salutation and then offered both prostrations (of forgetfulness).

1225- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in (four-rak'ah) prayer. He prayed two rak'ahs and then finished the prayer and turned away. (A long-handed man called) Dhul-Yadain joined him and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No! by Him Who has sent you with the truth (one of both has happened i.e. You have forgotten)." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) led the people in a two-rak'ah prayer.

1226- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" forgot and finished the prayer with the end salutation after two rak'ahs (out of four). (A long-handed man called) Dhul-Yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" stood up again and completed the remaining prayer.

1227- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in Zhuhr or Asr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. (A long-handed man called) Dhul-Yadain, son of Amr asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" asked: "What is that which Dhul-Yadain is saying?" They said: "He has told the truth." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) led them in prayer to complete the missing rak'ahs.

1228- The same narration is transmitted on the authority of Abu Hurairah, through many chains of transmission.

[23] The Difference of Narrations Transmitted From Abu Hurairah Pertaining To Both Prostrations

1229- It is narrated on the authority of Abu Hurairah that he said: On that very day (on which the Prophet ended the prayer before its completion

قُصِرَتِ الصَّلاَةُ؟ فَقَامَ وَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ».

1225 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْماً فَسَلَّمَ فِي رَكْعَتَيْنِ ثُمَّ انْصَرَفَ فَأَدْرَكَهُ ذُو الشِّمَالَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ أَنُقِصَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَقَالَ: «**لَمْ تُنْقَصِ الصَّلاَةُ وَلَمْ أَنْسَ**» قَالَ: بَلَى، وَالَّذِي بَعَثَكَ بِالْحَقِّ. قَالَ رَسُولُ اللَّهِ ﷺ: «**أَصَدَقَ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ.

1226 ـ أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْفَرْوِيُّ قَالَ: حَدَّثَنِي أَبُو ضَمْرَةَ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَسِيَ رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ فِي سَجْدَتَيْنِ فَقَالَ لَهُ ذُو الشِّمَالَيْنِ: أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**أَصَدَقَ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَتَمَّ الصَّلاَةَ.

1227 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ أَوِ الْعَصْرَ فَسَلَّمَ فِي رَكْعَتَيْنِ وَانْصَرَفَ، فَقَالَ لَهُ ذُو الشِّمَالَيْنِ بْنِ عَمْرٍو: أَنُقِصَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ قَالَ النَّبِيُّ ﷺ: «**مَا يَقُولُ ذُو الْيَدَيْنِ؟**». فَقَالُوا: صَدَقَ يَا نَبِيَّ اللَّهِ. فَأَتَمَّ بِهِمُ الرَّكْعَتَيْنِ اللَّتَيْنِ نَقَصَ.

1228 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكْعَتَيْنِ فَقَالَ لَهُ ذُو الشِّمَالَيْنِ نَحْوَهُ. قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي هٰذَا الْخَبَرَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَأَخْبَرَنِيهِ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

(23) ـ ذِكْرُ الاخْتِلاَفِ على أبي هُرَيْرَةَ في السَّجْدَتَيْنِ

1229 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ عُقَيْلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ

forgetfully), Allah's Apostle "Allah's blessing and peace be upon him" did not offer prostration before nor after the end salutation.

1230- It is narrated on the authority of Abu Hurairah that he said: On the day of Dhul-Yadain, Allah's Apostle "Allah's blessing and peace be upon him" performed two prostrations (of forgetfulness) after the end salutation.

1231- A Hadith like that is narrated on the authority of Abu Hurairah from Allah's Apostle "Allah's blessing and peace be upon him", through another chain of transmission.

1232- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered (two) prostrations after the end salutation because of his forgetfulness.

1233- It is narrated on the authority of Imran Ibn Husain that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" led them in prayer in which he was given to forgetfulness, for which he offered two prostrations (of forgetfulness) and then he uttered the end salutation.

1234- It is narrated on the authority of Imran Ibn Husain that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three rak'ahs. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah! Has the prayer been reduced?" He (The Prophet) went out angrily, dragging his garment, until he reached the people (in the mosque). He asked them: "Has this (long-handed person) told the truth?" they answered in the affirmative. Then, he offered one rak'ah, uttered the salutation, offered two prostrations, and then said salutation once again.

[24] The Praying One Completes Upon What He Remembers In Case He Falls In Doubt

1235- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation) from his sitting posture: if he has offered five rak'ahs (instead of four) then, such (prostrations) will make even (the number of the rak'ahs of) his prayer, and if he has prayed four rak'ahs, these (two prostrations) will put Satan to humiliation."

عَبْدِ الرَّحْمٰنِ وَٱبْنِ أَبِي حَثْمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: «لَمْ يَسْجُدْ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ قَبْلَ السَّلَامِ وَلَا بَعْدَهُ».

1230 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ يَوْمَ ذِي الْيَدَيْنِ سَجْدَتَيْنِ بَعْدَ السَّلَامِ».

1231 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ قَالَ: أَخْبَرَنَا ٱبْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

1232 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَحَدَّثَنِي ابْنُ عَوْنٍ وَخَالِدٌ الْحَذَّاءُ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي وَهْمِهِ بَعْدَ التَّسْلِيمِ».

1233 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ».

1234 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ فَدَخَلَ مَنْزِلَهُ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ فَقَالَ: يَعْنِي نَقَصَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ فَخَرَجَ مُغْضَبًا يَجُرُّ رِدَاءَهُ فَقَالَ: «أَصَدَقَ؟» قَالُوا: نَعَمْ. فَقَامَ فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

(24) ـ بَابُ إِتْمَامِ الْمُصَلِّي عَلَى مَا ذَكَرَ إِذَا شَكَّ

1235 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ٱبْنِ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ فَإِذَا ٱسْتَيْقَنَ بِالتَّمَامِ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ فَإِنْ كَانَ صَلَّى خَمْساً شَفَعَتَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعاً كَانَتَا تَرْغِيماً لِلشَّيْطَانِ**».

1236- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you does not know whether he has prayed three or four rak'ahs, let him offer a further rak'ah, after which let him offer two prostrations (of forgetfulness) from his sitting posture: if he has offered five rak'ahs (instead of four) then, such (prostrations) will make even (the number of the rak'ahs of) his prayer, and if he has prayed four rak'ahs, these (two prostrations) will put Satan to humiliation."

[25] Acting Upon What Is Thought To Be Right

1237- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what he thinks to be right, and complete upon it, and then offer two prostrations (before he utters the End Salutation)."

1238- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what is (thought to be) right, and offer two prostrations (of forgetfulness) after finishing (from his prayer)."

1239- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and either he omitted from it or increased in it. When he concluded with the end salutation we asked him: "O Messenger of Allah! has anything changed in the prayer?" he said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so, when anyone of you is in doubt about his Prayer, he should aim at what is closer to certainty (upon which he should act), and complete his Prayer upon that base and conclude the prayer with the end salutation, and then offer two prostrations (of forgetfulness)."

1240- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and Either he omitted from or increased in it. After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" we told him of what he had done, thereupon he turned his feet, faced the Qiblah and performed two prostrations of forgetfulness after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a

1236 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُو ٱبْنُ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا لَمْ يَدْرِ أَحَدُكُمْ صَلَّى ثَلاثاً أَمْ أَرْبَعاً فَلْيُصَلِّ رَكْعَةً ثُمَّ يَسْجُدْ بَعْدَ ذٰلِكَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ فَإِنْ كَانَ صَلَّى خَمْساً شَفَعَتَا لَهُ صَلاَتَهُ وَإِنْ صَلَّى أَرْبَعاً كَانَتَا تَرْغِيماً لِلشَّيْطَانِ»**.

(25) ـ بَابُ التَّحَرِّي

1237 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ٱبْنُ مُهَلْهَلٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: **«إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ الصَّوَابُ فَيُتِمَّهُ ثُمَّ ـ يعني ـ يَسْجُدُ سَجْدَتَيْنِ»** وَلَمْ أَفْهَمْ بَعْضَ حُرُوفِهِ كَمَا أَرَدْتُ.

1238 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ وَيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ»**.

1239 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ مِسْعَرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فَزَادَ أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: **«لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ أَنْبَأْتُكُمُوهُ وَلَكِنِّي إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَأَيُّكُمْ مَا شَكَّ فِي صَلاَتِهِ فَلْيَنْظُرْ أَحْرَى ذٰلِكَ إِلَى الصَّوَابِ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ وَلْيَسْجُدْ سَجْدَتَيْنِ»**.

1240 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ الْمُجَالِدِيُّ قَالَ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةً فَزَادَ فِيهَا أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا: يَا نَبِيَّ اللَّهِ هَلْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: **«وَمَا ذَاكَ؟»** فَذَكَرْنَا لَهُ الَّذِي فَعَلَ فَثَنَى رِجْلَهُ فَٱسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَي السَّهْوِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: **«لَوْ حَدَثَ فِي**

human being and I forget as you forget, so, when anyone of you is in doubt about his Prayer, he should aim at what he thinks to be right (and act upon it), and conclude his Prayer with the end salutation and then offer two prostrations of forgetfulness."

1241- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud told that The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr Prayer, after which he turned his face to them, and they asked him: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They told him of what he had done, thereupon he turned his feet, faced the Qiblah and performed two prostrations of forgetfulness after which he uttered the end salutation. Then he turned his face towards them and said: "I am a human being and I forget as you forget, so, if I forget, remind me. Furthermore, if there is anything new about the Prayer I will inform you of it. however, when anyone of you is in doubt about his Prayer, he should aim at what is closer to the right (and act upon it), and complete his Prayer upon that base, and then offer two prostrations (of forgetfulness)."

1242- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations from his sitting posture after he finishes (from the prayer)."

1243- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations."

1244- It is narrated on the authority of Ibrahim that he said: They used to say: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations."

1245- It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after he utters the end salutation."

1246- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after uttering the end salutation."

1247- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

الصَّلاَةِ شَيْءٌ لأَنْبَأْتُكُمْ بِهِ» ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَأَيُّكُم شَكَّ فِي صَلاتِهِ شَيئاً فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوابٌ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَيِ السَّهْوِ».

1241 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ يُحَدِّثُ رَجُلاً عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلاَةَ الظُّهْرِ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالُوا أَحَدَثَ فِي الصَّلاَةِ حَدَثٌ؟ قَالَ: **«وَمَا ذَاكَ؟»** فَأَخْبَرُوهُ بِصَنِيعِهِ فَثَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: **«إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي»** وَقَالَ: **«لَوْ كَانَ حَدَثٌ فِي الصَّلاَةِ حَدَثٌ أَنْبَأْتُكُمْ بِهِ»**. وَقَالَ: **«إِذَا أَوْهَمَ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ مِنَ الصَّوابِ ثُمَّ لْيُتِمَّ عَلَيْهِ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ»**.

1242 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: «مَنْ أَوْهَمَ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ وَهُوَ جَالِسٌ».

1243 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنِ الْحَكَمِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: «مَنْ شَكَّ أَوْ أَوْهَمَ فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ».

1244 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَقُولُونَ: «إِذَا أَوْهَمَ يَتَحَرَّى الصَّوَابَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

1245 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ شَكَّ فِي صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ»**.

1246 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ أَنْبَأَنَا، الْوَلِيدُ أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ شَكَّ فِي صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ»**.

1247 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ

who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after he utters the end salutation."

1248- It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) from his sitting posture after he utters the end salutation."

1249- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for prayer, Satan would come and distract his mind to the extent that he would not know how much he prayed. So, if anyone of you found such a thing, he should offer two prostrations from his sitting posture (at the end of the prayer, after reciting Tashahhud)."

1250- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan turns back on his heels, breaking wind when the prayer establishment is pronounced; and when it is over he returns again till he whispers into the heart of the person (to divert his attention from his prayer) to the extent that he would not know how much he has prayed. So, if anyone of you finds that, he should offer two prostrations (of forgetfulness)."

[26] When One Prays Five Rak'ahs (Instead Of Four)

1251- It is narrated on the authority of Abdullah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs (instead of four) for Zhuhr prayer. He was asked: "Has anything been increased in the prayer?" he said: "What is it?" they said: "You offered five rak'ahs (instead of four)." Upon this, he turned his foot and performed two prostrations.

1252- It is narrated on the authority of Abdullah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs (instead of four) for Zhuhr prayer. It was said to him: "You offered five rak'ahs (instead of four)." Upon this, he performed two prostrations from his sitting posture after he had uttered the end salutation.

1253- It is narrated on the authority of Ibrahim Ibn Sowaid that he said: Once, Alqamah offered five rak'ahs (instead of four) with us for Zhuhr prayer. When a mention of that was made to him He said: "No! I did not do." I said: "No, by my head! You did." He said to me: "And you also, O one-eyed man, say that?" I replied in the affirmative. He offered two prostrations. Then he told that Abdullah told that once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed five rak'ahs (instead of four). On

الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ».

1248 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ وَرَوْحٌ هُوَ ٱبْنُ عُبَادَةَ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ». قَالَ حَجَّاجٌ: «بَعْدَ مَا يُسَلِّمُ» وَقَالَ رَوْحٌ: «وَهُوَ جَالِسٌ».

1249 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ صَلاَتَهُ حَتَّى لاَ يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

1250 ـ أَخْبَرَنَا بِشْرُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ حَتَّى لاَ يَدْرِي كَمْ صَلَّى فَإِذَا رَأَى أَحَدُكُمْ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

(26) ـ بابٌ ما يَفْعَلُ مَنْ صَلَّى خَمْساً

1251 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى قَالاَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْساً فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْساً. فَثَنَى رِجْلَهُ وَسَجَدَ سَجْدَتَيْنِ.

1252 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ٱبْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ وَمُغِيرَةُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى بِهِمُ الظُّهْرَ خَمْساً فَقَالُوا: إِنَّكَ صَلَّيْتَ خَمْساً، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ وَهُوَ جَالِسٌ».

1253 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلُ بْنُ مُهَلْهَلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّى عَلْقَمَةُ خَمْساً. فَقِيلَ لَهُ: فَقَالَ: مَا فَعَلْتُ؟ قُلْتُ بِرَأْسِي بَلَى. قَالَ: وَأَنْتَ يَا أَعْوَرُ فَقُلْتُ: نَعَمْ. فَسَجَدَ سَجْدَتَيْنِ. ثُمَّ حَدَّثَنَا عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى خَمْساً

that the people talked to one another in a low tone. They said: "O Messenger of Allah! Has anything been increased in the prayer?" he answered in the negative. They told him of what he had done, thereupon he turned his foot (towards the direction of the Qiblah) and offered two prostrations, after which he said: "Indeed, I'm only a human being, and I forget as you forget."

1254- It is narrated on the authority of Ash-Sha'bi that he said: Once, Alqamah Ibn Qais was given to forgetfulness in his prayer, and they made a mention of that to him after he had (concluded the prayer and) spoken to the people, thereupon he asked: "Is it true O One-Eyed man?" he answered in the affirmative. On that he loosened the garment with which he was sitting with his knees close to his abdomen, and offered both prostrations of forgetfulness and said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" did." I heard Al-Hakam having said: Alqamah offered five rak'ahs (instead of four).

1255- It is narrated on the authority of Ibrahim that once, Alqamah offered five rak'ahs (instead of four), thereupon Ibrahim Ibn Suwaid said to him: "O Abu Shibl! You've offered five rak'ahs (instead of four)." He asked: "Is it true O One-Eyed man?" on that he offered both prostrations of forgetfulness and said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" did."

1256- It is narrated on the authority of Abdullah that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs for one of both prayers of evening, thereupon he was asked: "Has anything been increased in the prayer?" he asked: "What is that?" they said: "You've offered five (rak'ahs instead of four)." He said: "I'm only a human being: I forget as you forget, and remember as you remember." He then offered two prostrations (of forgetfulness) and then turned away.

[27] When One Forgets Anything Of His Prayer

1257- It is narrated on the authority of Muhammad Ibn Yusuf, the freed slave of Uthman, from his father Yusuf that once, Mu'awiyah (Ibn Abu Sufyan) was leading them in prayer when he stood (after the conclusion of the second rak'ah), even though he had to sit (to recite the first Tashahhud). The people glorified (Allah to draw his attention), but he completed (the prayer) upon his standing and then he offered two prostrations (of forgetfulness) from his sitting posture after he had finished the prayer. Then he sat on the pulpit and said: No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who forgets anything of his prayer (provided that it should not constitute a fundamental

فَوَشْوَشَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «لاَ»، فَأَخْبَرُوهُ فَثَنَى رِجْلَهُ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَالَ: «**إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ**».

1254 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكِ بْنِ مِغْوَلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَهَا عَلْقَمَةُ بْنُ قَيْسٍ فِي صَلاَتِهِ فَذَكَرُوا لَهُ بَعْدَ مَا تَكَلَّمَ فَقَالَ: أَكَذَلِكَ يَا أَعْوَرُ؟ قَالَ: نَعَمْ. فَحَلَّ حُبْوَتَهُ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَقَالَ: «هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ». قَالَ: وَسَمِعْتُ الْحَكَمَ يَقُولُ: كَانَ عَلْقَمَةُ صَلَّى خَمْساً.

1255 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ: «أَنَّ عَلْقَمَةَ صَلَّى خَمْساً فَلَمَّا سَلَّمَ قَالَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ: يَا أَبَا شِبْلٍ صَلَّيْتَ خَمْساً، فَقَالَ: أَكَذَلِكَ يَا أَعْوَرُ؟ فَسَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ».

1256 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرٍ النَّهْشَلِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى إِحْدَى صَلاَتَيِ الْعَشِيِّ خَمْساً فَقِيلَ لَهُ أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «**وَمَا ذَاكَ؟**» قَالُوا: صَلَّيْتَ خَمْساً. قَالَ: «**إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ وَأَذْكُرُ كَمَا تَذْكُرُونَ**» فَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْفَتَلَ.

(27) ـ بَابٌ مَا يَفْعَلُ مَنْ نَسِيَ شَيْئاً مِنْ صَلاَتِهِ

1257 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ مَوْلَى عُثْمَانَ عَنْ أَبِيهِ يُوسُفَ: أَنَّ مُعَاوِيَةَ صَلَّى أَمَامَهُمْ فَقَامَ فِي الصَّلاَةِ وَعَلَيْهِ جُلُوسٌ فَسَبَّحَ النَّاسُ فَتَمَّ عَلَى قِيَامِهِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ أَنْ أَتَمَّ الصَّلاَةَ ثُمَّ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ نَسِيَ شَيْئاً مِنْ صَلاَتِهِ**

corner), let him then offer the like of those two prostrations (of forgetfulness)."

[28] Saying Takbir In Both Prostrations Of Forgetfulness

1258- It is narrated on the authority of Abdullah Ibn Buhainah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood up in the Noon prayer, though he had to sit after the conclusion of the second rak'ah. When he completed the prayer, he offered two prostrations from his sitting posture, saying in each: "Allah is Greater", before uttering the end salutation, and the people offered the two prostrations with him, in compensation for the sitting he had forgotten (after the second rak'ah).

[29] The Way Of Sitting In The Last Rak'ah With Which One Concludes The Prayer

1259- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" came to the last two rak'ahs of the prayer, after which it would be concluded, he would bring back his left leg, and sit on his hip (inclined) to his (left) side, and then he would utter the end salutation.

1260- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands (up to the level of his shoulders) when he assumed the prayer, and (he did the same) when he bowed and when he raised his head from bowing; and when he sat (to recite Tashahhud), he spread his left foot, and held his right foot, and placed his left hand on his left thigh, and his right hand on his right thigh, and made a circle with the help of both his middle finger and thumb, and beckoned (with the help of his index finger for supplication).

[30] The Position Of Both Arms

1261- It is narrated on the authority of Wa'il Ibn Hujr that he saw the Messenger of Allah "Allah's blessing and peace be upon him" when he sat in the prayer: he spread his left foot, and both his arms on both his thighs, and beckoned with the help of his index finger for supplication.

[31] The Position Of Both Elbows

1262- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. the Messenger of Allah "Allah's blessing and peace be upon him" stood and faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his

فَلْيَسْجُدْ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ».

(28) ـ بابُ التَّكْبِيرِ في سَجْدَتَيِ السَّهْوِ

1258 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو وَيُونُسُ وَاللَّيْثُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ أَنَّ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ حَدَّثَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الثِّنْتَيْنِ مِنَ الظُّهْرِ فَلَمْ يَجْلِسْ فَلَمَّا قَضَى صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ كَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ».

(29) ـ بابُ صِفَةِ الجُلُوسِ في الرَّكْعَةِ التي يَقْضِي فيها الصَّلاةَ

1259 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ دَارٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا كَانَ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ تَنْقَضِي فِيهِمَا الصَّلاَةُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكاً ثُمَّ سَلَّمَ».

1260 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا جَلَسَ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَيَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَعَقَدَ ثِنْتَيْنِ الْوُسْطَى وَالإِبْهَامَ وَأَشَارَ».

(30) ـ بابُ مَوْضِعِ الذِّرَاعَيْنِ

1261 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ أَنَّهُ: «رَأَى النَّبِيَّ ﷺ جَلَسَ فِي الصَّلاَةِ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَأَشَارَ بِالسَّبَّابَةِ يَدْعُو بِهَا».

(31) ـ مَوْضِعُ المِرْفَقَيْنِ

1262 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: أَنْبَأَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذٰلِكَ وَوَضَعَ يَدَيْهِ عَلَى

left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head at the same position from his hands (which were opposite to his ears); and when he sat, he spread his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (Bishr beckoned with the index finger of his right hand and made a circle with both his middle finger and thumb.

[32] The Position Of Both Palms

1263- It is narrated on the authority of Ali Ibn Abd Ar-Rahman that he said: I offered prayer by the side of Ibn Umar and he saw me while I was playing with the gravel (during the prayer). Ibn Umar said to me: "Do not play with the gravel (in prayer), for indeed, playing with the gravel (during the prayer) is from Satan; and rather do the like of what I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing." I asked: "What did you see the Messenger of Allah "Allah's blessing and peace be upon him" doing?" He said: "(Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer to recite the testification) he would do as such." He held his right foot and spread his left foot, and placed his right hand on his right thigh, and his left hand on his left thigh, and beckoned with the help of his index finger.

[33] Withdrawing The Fingers Of The Right Hand Barring The Index Finger

1264- It is narrated on the authority of Ali Ibn Abd Ar-Rahman that he said: Ibn Umar saw me while I was playing with the gravel during the prayer. When he (finished from the prayer and) turned away he forbade me to do so and said: "Do the like of what the Messenger of Allah "Allah's blessing and peace be upon him" used to do." I asked: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to do?" he said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer (to recite the testification), he would place his right hand on his right thigh, and withdraw all of his fingers, barring the index one next to the thumb, therewith he would beckon (to affirm monotheism), placing, at the same time, his left hand on his left thigh."

رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذٰلِكَ فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذٰلِكَ الْمَنْزِلِ مِنْ يَدَيْهِ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ وَرَأَيْتُهُ يَقُولُ: هٰكَذَا وَأَشَارَ بِشْرٌ بِالسَّبَّابَةِ مِنَ الْيُمْنَى وَحَلَّقَ الإِبْهَامَ وَالْوُسْطَى.

(32) ـ بَابُ مَوْضِعِ الْكَفَّيْنِ

1263 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ ثُمَّ لَقِيتُ الشَّيْخَ فَقَالَ سَمِعْتُ عَلِيَّ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: «صَلَّيْتُ إِلَى جَنْبِ ٱبْنِ عُمَرَ فَقَلَّبْتُ الْحَصَى فَقَالَ لِي ٱبْنُ عُمَرَ: لاَ تُقَلِّبِ الْحَصَى فَإِنَّ تَقْلِيبَ الْحَصَى مِنَ الشَّيْطَانِ وَٱفْعَلْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ قُلْتُ: وَكَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَفْعَلُ؟ قَالَ: هٰكَذَا. وَنَصَبَ الْيُمْنَى وَأَضْجَعَ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَّابَةِ».

(33) ـ بَابُ قَبْضِ الأَصَابِعِ مِنَ الْيَدِ الْيُمْنَى دُونَ السَّبَّابَةِ

1264 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: رَآنِي ٱبْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلاَةِ فَلَمَّا ٱنْصَرَفَ نَهَانِي وَقَالَ: ٱصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ. قُلْتُ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: «كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ وَقَبَضَ يَعْنِي أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِأُصْبُعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى».

[34] Withdrawing Two Fingers Of The Right Hand And Making A Circle With The Help Of Both The Middle Finger And Thumb

1265- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. (He described it and resumed): Then he sat and spread his left leg, and placed his left hand on his left thigh and knee, and the edge of his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him raising his index finger and I saw him moving it, with which he was supplicating (Allah to affirm monotheism during his reciting the testification).

[35] Spreading Out The Left Hand On The (Left) Knee

1266- It is narrated on the authority of Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat (to recite Tashahhud) in the prayer, he would place both his hands on his knees, and raise his right index next to the thumb, therewith he would beckon (to affirm monotheism), spreading out the left hand on his (left) knee.

1267- It is narrated on the authority of Abdullah Ibn Az-Zubair that Allah's Apostle "Allah's blessing and peace be upon him" used to beckon with his index finger without moving it whenever he supplicated (Allah to affirm monotheism during the prayer). He further narrated that he saw Allah's Apostle "Allah's blessing and peace be upon him" supplicating as such, reclining with his left hand against his left thigh.

[36] Beckoning With The Index Finger While Reciting Tashahhud

1268- It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" placing his right hand on his right thigh in prayer, beckoning with his index finger (while reciting Tashahhud).

[37] It Is Forbidden To Beckon With Two Fingers

1269- It is narrated on the authority of Abu Hurairah that once, a man was supplicating with the help of two fingers (in prayer), thereupon Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Let it be only one (finger therewith to beckon in supplication)! Let it be only one (finger therewith to beckon in supplication)!"

1270- It is narrated on the authority of Sa'd that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" came upon me while I was supplicating with the help of my fingers (in prayer), thereupon he said to me: "Let it be only one (finger therewith to beckon in supplication)! Let it be

(34) ـ بابُ قَبْضِ الثِّنْتَيْنِ من أَصابع اليَدِ اليُمْنَى وعَقْدِ الوُسْطَى والإبْهَامِ منها

1265 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ قَالَ: «قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَوَصَفَ قَالَ ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً ثُمَّ رَفَعَ أُصْبُعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا». مُخْتَصَرٌ.

(35) ـ بابُ بَسْطِ اليُسْرَى على الرُّكْبَةِ

1266 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أُصْبُعَهُ الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدُهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا».

1267 ـ أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا وَلاَ يُحَرِّكُهَا» قَالَ ابْنُ جُرَيْجٍ، وَزَادَ عَمْرٌو قَالَ: أَخْبَرَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذٰلِكَ وَيَتَحَامَلُ بِيَدِهِ الْيُسْرَى عَلَى رِجْلِهِ الْيُسْرَى».

(36) ـ بابُ الإشَارَةِ بالأُصْبَعِ في التَّشَهُّدِ

1268 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى عَنْ عِصَامِ بْنِ قُدَامَةَ عَنْ مَالِكٍ وَهُوَ ابْنُ نُمَيْرٍ الْخُزَاعِيُّ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعاً يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى فِي الصَّلاَةِ وَيُشِيرُ بِأُصْبُعِهِ».

(37) ـ بابُ النَّهْيِ عَنِ الإشَارَةِ بأُصْبَعَيْنِ وبأيِّ أُصْبَعٍ يُشِيرُ

1269 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلاً كَانَ يَدْعُو بِأُصْبُعَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحِّدْ أَحِّدْ».

1270 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ سَعْدٍ قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَدْعُو

only one (finger therewith to beckon in supplication)!" he then beckoned with the help of the index finger (to show me which finger one should use).

[38] Bending The Index Finger While Beckoning

1271- It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" while he was sitting in prayer, placing his right arm on his right thigh, raising his index finger which he bent a bit while he was supplicating with the help of it.

[39] The Position Of The Sight While Beckoning And Moving The Index Finger

1272- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat to recite Tashahhud, he would place his left hand on his left thigh, and beckon with the help of his index finger (of his right hand), and his sight would not go beyond the position of his beckoning.

[40] It Is Forbidden To Raise The Sight Up Towards The Sky While Supplicating In Prayer

1273- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Those people should desist from raising their sights up towards the sky while supplicating in prayer, lest their sights would be taken away (from them)."

[41] The Obligation Of Tashahhud

1274- It is narrated on the authority of Abdullah that he said: We used to recite (in sitting) during the prayer before Tashahhud was enjoined: "Peace be upon Allah, peace be upon Gabriel and Michael." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)""

بِأَصَابِعِي فَقَالَ: «أَحُدْ أَحُدْ» وَأَشَارَ بِالسَّبَّابَةِ.

(38) ـ بابُ إِحْنَاءِ السَّبَّابَةِ في الإِشَارَةِ

1271 ـ أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ الْجَدَلِيُّ قَالَ: حَدَّثَنِي مَالِكُ بْنُ نُمَيْرٍ الْخُزَاعِيُّ مِنْ أَهْلِ الْبَصْرَةِ أَنَّ أَبَاهُ حَدَّثَهُ «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ قَاعِداً فِي الصَّلاَةِ وَاضِعاً ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعاً أُصْبُعَهُ السَّبَّابَةَ قَدْ أَحْنَاهَا شَيْئاً وَهُوَ يَدْعُو».

(39) ـ مَوْضِعُ الْبَصَرِ عند الإِشَارَةِ وتَحْرِيكُ السَّبَّابَةِ

1272 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلاَنَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَّابَةِ لاَ يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ».

(40) ـ بابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلى السَّمَاءِ عند الدُّعَاءِ في الصَّلاة

1273 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِ أَبْصَارِهِمْ عِنْدَ الدُّعَاءِ فِي الصَّلاَةِ إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ**».

(41) ـ بابُ إِيجَابِ التَّشَهُّدِ

1274 ـ أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ وَمَنْصُورٌ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقُولُ فِي الصَّلاَةِ قَبْلَ أَنْ يُفْرَضَ التَّشَهُّدُ السَّلاَمُ عَلَى اللَّهِ السَّلاَمُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُولُوا هٰكَذَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلاَمُ، وَلٰكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

[42] Teaching Tashahhud Like Teaching A Surah From The Qur'an

1275-It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to teach us Tashahhud in the same way as he used to teach us a Surah from the Qur'an.

[43] The Way Of Reciting Tashahhud

1276-It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty Himself is the (source of) Peace. So, if anyone of you sits (in prayer) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)" then, let him choose such of statements (of supplication) as he wills."

[44] Another Wording Of Tashahhud

1277-It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before

(42) ـ تَعْلِيمُ التَّشَهُّدِ كَتَعْلِيمِ السُّورَةِ من القُرْآن

1275 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ».

(43) ـ بابٌ كَيْفَ التَّشَهُّدُ

1276 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ وَهُوَ ٱبْنُ عِيَاضٍ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلاَمُ فَإِذَا قَعَدَ أَحَدُكُمْ فَلْيَقُلْ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ والطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ثُمَّ لْيَتَخَيَّرْ بَعْدَ ذٰلِكَ مِنَ الْكَلاَمِ مَا شَاءَ»**.

(44) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1277 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلاَتَنَا، فَقَالَ: **«إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ وَلاَ الضَّالِّينَ فَقُولُوا آمِينَ يُجِبْكُمُ اللَّهُ ثُمَّ إِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»** قَالَ نَبِيُّ اللَّهِ ﷺ: **«فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ إِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَٱسْجُدُوا فَإِنَّ الإِمَامَ**

you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

[45] Another Wording Of Tashahhud

1278- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an. He said: "In the Name of Allah, and with (the Power of) Allah (I salute Him): All the compliments be due to Allah, prayers and good things (be due to Him); peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle: I ask Allah (to admit me to) the Garden, and I seek refuge with Allah from the fire (of Hell) (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh: As'alu Allaha al-Jannah, wa'a'udhu billahi minan-nar)""

[46] Saluting The Prophet "Peace Be Upon Him"

1279- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has angels who are wandering (going round here and there) in the earth, and they convey to me (the salutation) of such of my nation as salutes me."

[47] The Excellence Of Saluting The Prophet "Peace Be Upon Him"

1280- It is narrated on the authority of Thabit that he said: Sulaiman, the freed slave of Al-Hasan Ibn Ali, came to us during the time of (the governorate of) Al-Hajjaj, and related to us from Abu Talhah from his father that once, The Messenger of Allah "Allah's blessing and peace be upon him" came with (the effects of) pleasure on his face. We said to him: "We see (the traces of) pleasure on your face!" he said: "An angel came to me and said:

يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

(45) ـ نَوْعٌ آخَرُ من التَّشَهُّدِ

1278 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِهِ مِنَ النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ نَعْلَمُ أَحَداً تَابَعَ أَيْمَنَ بْنَ نَابِلٍ عَلَى هٰذِهِ الرِّوَايَةِ، وَأَيْمَنُ عِنْدَنَا لاَ بَأْسَ بِهِ وَالْحَدِيثُ خَطأٌ، وَبِاللَّهِ التَّوْفِيقُ.

(46) ـ بابُ السَّلامِ على النَّبِيِّ ﷺ

1279 ـ أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ سُفْيَانَ بْنِ سَعِيدٍ ح. وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ زَاذَانَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلاَئِكَةً سَيَّاحِينَ فِي الأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلاَمَ».

(47) ـ فَضْلُ التَّسْلِيمِ على النَّبِيِّ ﷺ

1280 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ قَالَ: أَنْبَأَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ قَالَ: قَدِمَ عَلَيْنَا سُلَيْمَانُ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ زَمَنَ الْحَجَّاجِ فَحَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ، فَقُلْنَا: إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ؛ فَقَالَ: «إِنَّهُ أَتَانِي الْمَلَكُ

"O Muhammad! Your Lord says: Would you not be pleased that no one invokes prayer and blessing upon you but that I will invoke prayer and blessing upon him ten times, and that no one pays you salutation but that I will salute him ten times?"

[48] Glorifying Allah And Invoking Blessing And Peace Upon The Prophet In Prayer

1281- It is narrated on the authority of Fadalah Ibn Ubaid that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" heard somebody supplicating in prayer even though he neither glorified Allah, nor invoked prayer and blessing upon The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, O praying one, you have been hasty (in your prayer)!" The Messenger of Allah "Allah's blessing and peace be upon him" taught them (how to invoke for Allah's blessing and peace upon him during their prayer). On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" heard another one praying, who glorified and praised Allah Almighty, and invoked for Allah's blessing and peace upon The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Invoke, so that your invocation will be responded to, and ask (for what you like) so that you will be given."

[49] The Order To Invoke Blessing Upon The Prophet (In Prayer)

1282- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us in the dwelling place of Sa'd Ibn Ubadah, thereupon Bashir Ibn Sa'd said to him: "Allah Almighty commanded us to invoke for His Prayer upon you O Messenger of Allah: how then should we invoke for Allah's Prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" kept so silent that we hoped he had not asked him, and then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious." As for paying me salutation, you know it."

[50] The Way Of Invoking Prayer Upon The Prophet

1283- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: It was said to the Messenger of Allah "Allah's blessing and peace be

فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرْضِيكَ أَنَّهُ لاَ يُصَلِّي عَلَيْكَ أَحَدٌ إِلاَّ صَلَّيْتُ عَلَيْهِ عَشْراً، وَلاَ يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلاَّ سَلَّمْتُ عَلَيْهِ عَشْراً؟».

(48) ـ بابُ التَّمْجِيدِ والصَّلاةِ على النَّبِيِّ ﷺ في الصَّلاة

1281 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ أَبِي هَانِىءٍ أَنَّ أَبَا عَلِيٍّ الْجَنْبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يَدْعُو فِي صَلاَتِهِ: لَمْ يُمَجِّدِ اللَّهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِلْتَ أَيُّهَا الْمُصَلِّي» ثُمَّ عَلَّمَهُمْ رَسُولُ اللَّهِ ﷺ، وَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يُصَلِّي فَمَجَّدَ ٱللَّهَ وَحَمِدَهُ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ٱدْعُ تُجَبْ وَسَلْ تُعْطَ».

(49) ـ بابُ الأَمْرِ بالصَّلاةِ على النَّبِيِّ ﷺ

1282 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيَّ وَعَبْدَ اللَّهِ بْنَ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ بِالصَّلاَةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلاَمُ كَمَا عَلِمْتُمْ».

(50) ـ بابٌ كَيْفَ الصَّلاةُ على النَّبِيِّ ﷺ

1283 ـ أَخْبَرَنَا زِيَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بِشْرٍ عَنْ أَبِي مَسْعُودٍ

upon him": "We were commanded to invoke Prayer upon you as well as to pay you salutation O Messenger of Allah: as for salutation, we know it: how then should we invoke Prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham.""

[51] Another Wording Of Invoking Prayer Upon The Prophet

1284- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ka'b Ibn Ujrah that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

1285- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ka'b Ibn Ujrah that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

1286- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ka'b Ibn Ujrah said to me: "Should I not give you a gift? We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

الأَنْصَارِيِّ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أُمِرْنَا أَنْ نُصَلِّيَ عَلَيْكَ وَنُسَلِّمَ أَمَّا السَّلاَمُ فَقَدْ عَرَفْنَاهُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»**.

(51) ـ نَوْعٌ آخَرُ

1284 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ السَّلاَمُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلاَةُ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»** قَالَ ابْنُ أَبِي لَيْلَى: وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا بِهِ مِنْ كِتَابِهِ وَهٰذَا خَطَأٌ.

1285 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ السَّلاَمُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلاَةُ عَلَيْكَ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنَ الَّذِي قَبْلَهُ وَلاَ نَعْلَمُ أَحَداً قَالَ فِيهِ عَمْرُو بْنُ مُرَّةَ غَيْرَ هٰذَا، وَاللَّهُ تَعَالَى أَعْلَمُ.

1286 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ لِي كَعْبُ بْنُ عُجْرَةَ أَلاَ أُهْدِي لَكَ هَدِيَّةً؟ قُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلاَمُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»**.

[52] Another Wording Of Invoking Prayer Upon The Prophet

1287-It is narrated on the authority of Musa Ibn Talhah from his father that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious. (O Allah!) Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

1288-It is narrated on the authority of Musa Ibn Talhah from his father that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. (O Allah!) Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham: You are All-Praiseworthy, All-Glorious.""

1289-It is narrated on the authority of Musa Ibn Talhah that he said: I asked Zaid Ibn Kharijah and he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "Invoke (Allah's) prayer upon me, and be earnest in supplication, and say: "O Allah! send Your Prayer upon Muhammad and upon the family of Muhammad.""

[53] Another Wording Of Invoking Prayer Upon The Prophet

1290-It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "As to paying you salutation, We have come to know it: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, Your servant and Apostle, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham.""

[54] Another Wording Of Invoking Prayer Upon The Prophet

1291-It is narrated on the authority of Abu Humaid As-Sa'idi: We said: "O Messenger of Allah! How should we invoke for (Allah's) prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him"

(52) ـ نَوْعٌ آخَرُ

1287 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عُثْمَانَ بْنِ مَوْهِبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلاَةُ عَلَيْكَ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»**.

1288 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنَ مَوْهَبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى نَبِيَّ اللَّهِ ﷺ فَقَالَ: كَيْفَ نُصَلِّي عَلَيْكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»**.

1289 ـ أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ فِي حَدِيثِهِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ حَكِيمٍ عَنْ خَالِدِ بْنِ سَلَمَةَ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ قَالَ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: **«صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ وَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ»**.

(53) ـ نَوْعٌ آخَرُ

1290 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنِ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ السَّلاَمُ عَلَيْكَ قَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلاَةُ عَلَيْكَ؟ قَالَ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ»**.

(54) ـ نَوْعٌ آخَرُ

1291 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ**

said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham: indeed, You are All-Praiseworthy, All-Glorious.'"

[55] The Excellence Of Invoking Prayer Upon The Prophet

1292- It is narrated on the authority of Sulaiman, the freed slave of Al-Hasan Ibn Ali, from Abu Talhah from his father that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came and (the effects of) pleasure were visible on his face. He said: "Gabriel "Peace be upon him" came to me and said: "O Muhammad! (Allah says) Would you not be pleased that no one of your nation invokes prayer and blessing upon you but that I will invoke prayer and blessing upon him ten times, and no one of your nation pays you salutation but that I will salute him ten times?"

1293- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes (Allah's) prayer and blessing upon me only once, Allah invokes prayer and blessing upon him ten times."

1294- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes (Allah's) prayer and blessing upon me only once, Allah invokes prayer and blessing upon him ten times, ten mistakes are plotted out from him, and he is upgraded ten degrees."

[56] The Liberty To Choose The Wording Of Supplication After Invoking Prayer Upon The Prophet

1295- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Whenever we sat with The Prophet "Allah's blessing and peace be upon him" in prayer we used to recite: "Peace be upon Allah from the part of His servants! Peace be upon so and so." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah", for indeed Allah Himself is the Peace, but rather, if anyone of you sits (to recite Tashahhud) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin.)" If you say that, it will reach all the good pious slaves in the heaven and the earth. I testify that there is no God but Allah, and I testify that Muhammad is His slave and

وَأَزْوَاجِهِ وَذُرِّيَّتِهِ» فِي حَدِيثِ الْحَارِثِ: «كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ»، قَالاَ جَمِيعاً: «كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَنْبَأَنَا قُتَيْبَةُ بِهٰذَا الْحَدِيثِ مَرَّتَيْنِ وَلَعَلَّهُ أَنْ يَكُونَ قَدْ سَقَطَ عَلَيْهِ مِنْهُ شَطْرٌ.

(55) ـ بَابُ الْفَضْلِ فِي الصَّلاةِ عَلَى النَّبِيِّ ﷺ

1292 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ سُلَيْمَانَ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ يُرَى فِي وَجْهِهِ فَقَالَ: «إِنَّهُ جَاءَنِي جِبْرِيلُ ﷺ فَقَالَ: أَمَا يُرْضِيكَ يَا مُحَمَّدُ أَنْ لاَ يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلاَّ صَلَّيْتُ عَلَيْهِ عَشْراً وَلاَ يُسَلِّمَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلا سَلَّمْتُ عَلَيْهِ عَشْراً؟».

1293 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاَءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْراً».

1294 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلاَةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ».

(56) ـ بَابُ تَخْيِيرِ الدُّعَاءِ بعد الصَّلاة على النَّبِيِّ ﷺ

1295 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَعَمْرُو بْنُ عَلِيٍّ وَاللَّفْظُ لَهُ، قَالاَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلاَةِ قُلْنَا: السَّلاَمُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُولُوا السَّلاَمُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلاَمُ وَلٰكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّكُمْ إِذَا قُلْتُمْ ذٰلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ

His Apostle. (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)" Then, one has the freedom to choose such of supplication as is the dearest to him therewith to invoke Allah."

[57] The Celebration Of Allah After Reciting Tashahhud

1296- It is narrated on the authority of Anas Ibn Malik that he said: Umm Sulaim came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! teach me some statements therewith to invoke Allah in my prayer." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorify Allah ten times, praise Him ten times, and magnify Him ten times, and then ask Him for your need, he will say: "Yes, yes (I will give you what you've asked)."

[58] Supplication After Celebration (Of Allah)

1297- It is narrated on the authority of Anas Ibn Malik that he said: Once, I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" and there was a man standing for prayer. When he offered bowings and prostrations, and recited Tashahhud, he invoked Allah saying: "O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour: I invoke You!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know with which has this man invoked (Allah Almighty)?" they said: "Allah and His Messenger know best." He said: "By Him, in Whose Hand is my life, this (man) has invoked Allah by His Greatest Name, therewith if He is invoked, He soon responds (to the invocation), and if He is asked (for something), He soon gives it."

1298- It is narrated on the authority of Mihjan Ibn Al-Adhrah' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and behold! There was a man having almost finished his prayer, and he was reciting Tashahhud and saying: "O Allah! I beseech You O Allah, the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten, And there is none like unto Him, to forgive for me my sin for You are Oft-Forgiving, Most Merciful." The Messenger of Allah "Allah's blessing and peace be upon him" said thrice: "It has been forgiven for him!"

[59] Another Wording Of Supplication

1299- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that Abu Bakr As-Siddiq said to the Messenger of Allah "Allah's blessing and

وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ثُمَّ لْيَتَخَيَّرْ مِنَ الدُّعَاءِ بَعْدُ أَعْجَبَهُ إِلَيْهِ يَدْعُو بِهِ».

(57) ـ الذِّكْرُ بعد التَّشَهُّدِ

1296 ـ أَخْبَرَنَا عُبَيْدُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ أَخُو سُفْيَانَ بْنِ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ عَلِّمْنِي كَلِمَاتٍ أَدْعُو بِهِنَّ فِي صَلاَتِي. قَالَ: **«سَبِّحِي اللَّهَ عَشْراً وَاحْمَدِيهِ عَشْراً وَكَبِّرِيهِ عَشْراً ثُمَّ سَلِيهِ حَاجَتَكِ يَقُلْ نَعَمْ نَعَمْ».**

(58) ـ بابُ الدُّعَاءِ بعد الذِّكْرِ

1297 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ عَنْ حَفْصِ ابْنِ أَخِي أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِساً يَعْنِي وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلَهَ إِلاَّ أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ يَا حَيُّ يَا قَيُّومُ إِنِّي أَسْأَلُكَ. فَقَالَ النَّبِيُّ ﷺ لأَصْحَابِهِ: **«تَدْرُونَ بِمَا دَعَا؟»** قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى».**

1298 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ أَبُو بُرَيْدٍ الْبَصْرِيُّ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ عَلِيٍّ أَنَّ مِحْجَنَ بْنَ الأَدْرَعِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ إِذَا رَجُلٌ قَدْ قَضَى صَلاَتَهُ وَهُوَ يَتَشَهَّدُ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«قَدْ غُفِرَ لَهُ»** ثَلاَثاً.

(59) ـ نَوْعٌ آخَرُ من الدُّعَاءِ

1299 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ

peace be upon him": "Teach me a supplication, therewith I supplicate in my prayer." He said: "You might say: "O Allah! I've been so much unjust to myself, and none barring You could forgive sins: so, confer forgiveness upon me from Your Own Presence, and bestow mercy upon me: You are Oft-Forgiving, Most Merciful.""

[60] Another Wording Of Supplication

1300- It is narrated on the authority of Mu'adh Ibn Jabal that he said: the Messenger of Allah "Allah's blessing and peace be upon him" took hold of my hand and said to me: "Indeed, I love you O Mu'adh!" I replied: "And I too love you O Messenger of Allah!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, do not fail to say in every prayer: "O Allah! help me celebrate You, give thanks to You, and serve you to the best of my power.""

[61] Another Wording Of Supplication

1301- It is narrated on the authority of Shaddad Ibn Aws that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke in his prayer: "O Allah! I ask you to make me constantly firm in the matter (of religion), (to endow me with) resolute power to remain on the right guidance; and I ask You to (help me) give You thanks for Your Blessing, and serve You to the best of my power; and I ask You (to grant me) a pure heart and a truthful tongue; and I ask You (to give me) from the good of what You know, and I seek refuge with You from the evil of what You know; and I ask for Your Forgiveness for the (sins) which You know."

[62] Another Wording Of Supplication

1302- It is narrated on the authority of Ata' Ibn As-Sa'ib that he said: Once, Ammar Ibn Yasir led us in prayer, which he made short, thereupon somebody said to him: "You've made short the prayer." He said: "Even though, I supplicated in it with supplications which I heard from the Messenger of Allah "Allah's blessing and peace be upon him"." When he stood, a man from amongst the present people, and he was my father, but he referred to himself, followed him and asked him about that supplication and when he returned he told the people about it and it goes as follows: "O Allah! (I ask You) with Your Knowledge of the unseen, and with Your Power which You've over all of Your creatures: make me live as long as You know that life is good for me, and cause me to die as long as You know that death is good for me. O Allah! I ask You (to help me be) fearing of You in both the unseen and what is seen; and I ask You (to inspire me with) the word of truth in both states of pleasure and anger; and I ask You (to bestow

قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي قَالَ: «قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

(60) ـ نَوْعٌ آخَرُ من الدُّعَاءِ

1300 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ حَيْوَةَ يُحَدِّثُ عَنْ عُقْبَةَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ عَنِ الصُّنَابِحِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَخَذَ بِيَدِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي لأُحِبُّكَ يَا مُعَاذُ»، فَقُلْتُ: وَأَنَا أُحِبُّكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلاَ تَدَعْ أَنْ تَقُولَ فِي كُلِّ صَلاَةٍ رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

(61) ـ نَوْعٌ آخَرُ من الدُّعَاءِ

1301 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلاَءِ عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي صَلاَتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْباً سَلِيماً وَلِسَاناً صَادِقاً وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ».

(62) ـ نَوْعٌ آخَرُ

1302 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ قَالَ: صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلاَةً فَأَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ خَفَّفْتَ أَوْ أَوْجَزْتَ الصَّلاَةَ فَقَالَ: أَمَّا عَلَى ذٰلِكَ فَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ أُبَيٌّ غَيْرَ أَنَّهُ كَنَى عَنْ نَفْسِهِ فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ

upon me) moderation in both states of poverty and richness; and I ask You (to give me) never-ending bliss; and I ask You (to give me) a continual cool of eye (offspring); and I ask You (to grant me) pleasure with Your Decree (no matter hard it might be); and I ask you (to endow me with) the comfort of living after death; and I ask You (not to forbid me) the pleasure of seeing Your Countenance, and the longing for Your Meeting (after death); (and I ask You to make me live) in no harmful adversity nor misleading affliction. O Allah! adorn us with the ornament of faith, and make us rightly-guided leaders (to goodness)."

1303- It is narrated on the authority of Qais Ibn Ubad that he said: Once, Ammar Ibn Yasir led the prayer, which he made short, thereupon the people seemed to have disapproved of that. He asked them: "Have I not made perfect bowings and prostrations (in it)?" they answered in the affirmative. He said: "Even though, I supplicated in it with a supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "O Allah! (I ask You) with Your Knowledge of the unseen, and with Your Power which You've over all of Your creatures: make me live as long as You know that life is good for me, and cause me to die as long as You know that death is good for me. O Allah! I ask You (to help me be) fearing of You in both the unseen and what is seen; and I ask You (to inspire me with) the word of truth in both states of pleasure and anger; and I ask You (to give me) never-ending bliss; and I ask You (to give me) a continual cool of eye (offspring); and I ask You (to grant me) pleasure with Your Decree (no matter hard it might be); and I ask you (to endow me with) the comfort of living after death; and I ask You (not to forbid me) the pleasure of seeing Your Countenance, and the longing for Your Meeting (after death); and I seek refuge with You from a harmful adversity and from a misleading affliction. O Allah! adorn us with the ornament of faith, and make us rightly-guided leaders (to goodness)."

[63] Seeking Refuge In Prayer

1304- It is narrated on the authority of Farwah Ibn Nawfal that he said: I said to A'ishah: "Relate to me a supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate in his prayer." She said: "Well. the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the evil of what I have done, as well as from the evil of what I have not done."

فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ وَٱجْعَلْنَا هُدَاةً مُهْتَدِينَ».

1303 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ عَنْ أَبِي مِجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: صَلَّى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلاَةً فَأَخَفَّهَا فَكَأَنَّهُمْ أَنْكَرُوهَا فَقَالَ: أَلَمْ أُتِمَّ الرُّكُوعَ وَالسُّجُودَ؟ قَالُوا: بَلَى. قَالَ: أَمَا إِنِّي دَعَوْتُ فِيهَا بِدُعَاءٍ كَانَ النَّبِيُّ ﷺ يَدْعُو بِهِ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الإِخْلاَصِ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ وَأَعُوذُ بِكَ مِنْ ضَرَّاءَ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ وَٱجْعَلْنَا هُدَاةً مُهْتَدِينَ».

(63) ـ بَابُ التَّعَوُّذِ فِي الصَّلاَةِ

1304 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ: حَدِّثِينِي بِشَيْءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ فِي صَلاَتِهِ. فَقَالَتْ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

[64] Another Wording Of Seeking Refuge

1305- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the grave punishment and he said: "Yes, the grave punishment is a fact." However, afterwards, I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" offering a prayer but that he sought refuge in it from the grave punishment.

1306- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the affliction of Al-Masih Ad-Dajjal, and from the affliction of life and death. O Allah, I seek refuge with you from sins and from (being in) debt." Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them."

1307- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you recites the (last) testification (Tashahhud), let him seek refuge with Allah from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the evil of the Imposter-Messiah (Al-Masih Ad-Dajjal). After that, let him supplicate for himself with what he likes."

[65] Another Celebration To Be Recited After Tashahhud

1308- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prayer after reciting Tashahhud: "The best of speech is that of Allah Almighty, and the best of guidance is that of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him"."

[66] Offering Prayer Imperfectly

1309- It is narrated on the authority of Hudhaifah that he saw a man offering prayer imperfectly, thereupon he asked him: "How long have you been offering this prayer as such?" he said: "For forty years." On that he said: "Then, you've not been offering prayer for forty years; and if you die in such a state, you will not die while following the right way of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him"." He further said: "A man might make short his prayer, but at the same time, he offers it perfectly and completely."

(64) ـ نَوْعٌ آخَرُ

1305 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: «**نَعَمْ، عَذَابُ الْقَبْرِ حَقٌّ**». قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلاَةً بَعْدُ إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

1306 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلاَةِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِن فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ**»، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ. فَقَالَ: «**إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ**».

1307 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى عَنِ الأَوْزَاعِيِّ ح. وَأَنْبَأَنَا عَلِيُّ بْنُ خَشْرَمٍ عَنْ عِيسَى بْنِ يُونُسَ وَاللَّفْظُ لَهُ عَنِ الأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ ثُمَّ يَدْعُو لِنَفْسِهِ بِمَا بَدَا لَهُ**».

(65) ـ نَوْعٌ آخَرُ من الذِّكْرِ بعد التَّشَهُّدِ

1308 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي صَلاَتِهِ بَعْدَ التَّشَهُّدِ: «**أَحْسَنُ الْكَلاَمِ كَلاَمُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ**».

(66) ـ بابُ تَطْفِيفِ الصَّلاةِ

1309 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُذَيْفَةَ أَنَّهُ: رَأَى رَجُلاً يُصَلِّي فَطَفَّفَ فَقَالَ لَهُ حُذَيْفَةُ: مُنْذُ كَمْ تُصَلِّي هٰذِهِ الصَّلاَةَ؟ قَالَ: مُنْذُ أَرْبَعِينَ عَاماً، قَالَ: مَا صَلَّيْتَ مُنْذُ أَرْبَعِينَ سَنَةً وَلَوْ مِتَّ وَأَنْتَ تُصَلِّي هٰذِهِ الصَّلاَةَ لَمِتَّ عَلَى غَيْرِ فِطْرَةِ مُحَمَّدٍ ﷺ ثُمَّ قَالَ: «إِنَّ الرَّجُلَ لَيُخَفِّفُ وَيُتِمُّ وَيُحْسِنُ».

[67] The Minimum Acts With Which The Prayer Is Still Valid

1310- It is narrated on the authority of Ali Ibn Yahya from his father from one of his paternal uncles, and he was of those who took part in the holy battle of Badr, that a man entered the mosque and offered prayer while The Messenger of Allah "Allah's blessing and peace be upon him" was watching him, even though we felt not. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back and pray, for you have not offered the Prayer yet." He went and offered prayer once again, and then he came back to The Messenger of Allah "Allah's blessing and peace be upon him". He said to him: "Go and pray once again, for you've not prayed yet." He said that to him twice or thrice after which the man said to him : "By Him, Who has honoured you (with the truth) O Messenger of Allah! I have been put to trouble: so please instruct me." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position and then raise your head (from prostration): and do all of that (in each rak'ah) until you finish from your prayer."

1311- It is narrated on the authority of Ali Ibn Yahya Ibn Khallad Ibn Rafi' Ibn Malik form his father from one of his paternal uncles, and he was of those who took part in the holy battle of Badr, that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man entered the mosque and offered a two-rak'ah Prayer. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him, and the Messenger of Allah "Allah's blessing and peace be upon him" was watching him. The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." The man returned and offered prayer once again, and then he came back and paid salutation to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." When it was at the third or the fourth time the man said to him : "By Him, Who has sent down the Book unto you! I have been put to trouble, even though I'm eager to do it well: so please

(67) ـ بابٌ أَقَلُّ ما يُجْزِىءُ مِنْ عَمَلِ الصَّلاة

1310 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ عَلِيٍّ وَهُوَ ٱبْنُ يَحْيَى عَنْ أَبِيهِ عَنْ عَمٍّ لَهُ بَدْرِيٍّ أَنَّهُ حَدَّثَهُ: أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ يَرْمُقُهُ وَنَحْنُ لاَ نَشْعُرُ فَلَمَّا فَرَغَ أَقْبَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «**ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**». فَرَجَعَ فَصَلَّى ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «**ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**»، مَرَّتَيْنِ أَوْ ثَلاَثاً، فَقَالَ لَهُ الرَّجُلُ: والَّذِي أَكْرَمَكَ يَا رَسُولَ اللَّهِ لَقَدْ جَهِدْتُ فَعَلِّمْنِي فَقَالَ: «**إِذَا قُمْتَ تُرِيدُ الصَّلاَةَ فَتَوَضَّأْ فَأَحْسِنْ وُضُوءَكَ، ثُمَّ ٱسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ ٱقْرَأْ، ثُمَّ ٱرْكَعْ، فَاطْمَئِنَّ رَاكِعاً، ثُمَّ ٱرْفَعْ حَتَّى تَعْتَدِلَ قَائِماً، ثُمَّ ٱسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ٱرْفَعْ حَتَّى تَطْمَئِنَّ قَاعِداً ثُمَّ ٱسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً ثُمَّ ٱرْفَعْ ثُمَّ ٱفْعَلْ كَذٰلِكَ حَتَّى تَفْرُغَ مِنْ صَلاَتِكَ**».

1311 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلاَّدِ بْنِ رَافِعِ بْنِ مَالِكٍ الأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمٍّ لَهُ بَدْرِيٍّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِساً فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ فَصَلَّى رَكْعَتَيْنِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ وَقَدْ كَانَ النَّبِيُّ ﷺ يَرْمُقُهُ فِي صَلاَتِهِ فَرَدَّ عَلَيْهِ السَّلاَمُ ثُمَّ قَالَ لَهُ: «**ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**». فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ السَّلاَمَ ثُمَّ قَالَ: «**ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**»، حَتَّى كَانَ عِنْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَقَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ

instruct me and show to me (the right way of offering prayer)." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position: if you do all of that, your prayer will have been fulfilled completely, and whatever you reduce from that will be reduced from your prayer."

1312- It is narrated on the authority of Sa'd Ibn Hisham that he said: I said: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer eight rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would utter the salutation so loud that we would hear it."

[68] The End Salutation

1313- It is narrated on the authority of Amir Ibn Sa'd from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter the end salutation (twice) one on his right side and one on his left side.

1314- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: I used to see the Messenger of Allah "Allah's blessing and peace be upon him" uttering the end salutation (twice) one on his right side and one on his left side (and he would turn his face so much) that the whiteness of his cheek would be visible.

[69] The Position Of Both Hands On Uttering The End Salutation

1315- It is narrated on the authority of Jabir Ibn Samurah that he said: It was our habit whenever we offered prayer behind Allah's Apostle "Allah's blessing and peace be upon him" to say: "Peace be upon you! Peace be upon you!" (Mis'ar beckoned with his hand to his right and to his left). On that he (the Prophet) said: "What is the matter of those who beckon with their hands as if they are the tails of restless horses? Is it not sufficient for anyone of them to place his hand on his thigh and then salute his brother on his right and (his brother) on his left?"

الْكِتَابَ لَقَدْ جَهِدْتُ وَحَرِصْتُ فَأَرِنِي وَعَلِّمْنِي قَالَ: «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَتَوَضَّأْ فَأَحْسِنْ وُضُوءَكَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِماً ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَاعِداً ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ فَإِذَا أَتْمَمْتَ صَلاَتَكَ عَلَى هٰذَا فَقَدْ تَمَّتْ وَمَا انْتَقَصْتَ مِنْ هٰذَا فَإِنَّما تَنْتَقِصُهُ مِنْ صَلاَتِكَ».

1312 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِ رَكَعَاتٍ لاَ يَجْلِسُ فِيهِنَّ إِلاَّ عِنْدَ الثَّامِنَةِ فَيَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا».

(68) ـ بَابُ السَّلاَمِ

1313 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيَّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَهُوَ ابْنُ الْمِسْوَرِ الْمَخْرَمِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ».

1314 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ قَالَ: «كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ اللَّهِ بْنُ جَعْفَرٍ هٰذَا لَيْسَ بِهِ بَأْسٌ وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ مَتْرُوكُ الْحَدِيثِ.

(69) ـ بَابُ مَوْضِعِ الْيَدَيْنِ عند السَّلام

1315 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا السَّلاَمُ عَلَيْكُمْ السَّلاَمُ عَلَيْكُمْ» ـ وَأَشَارَ مِسْعَرٌ بِيَدِهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ـ فَقَالَ: «مَا بَالُ هٰؤُلاَءِ الَّذِينَ يَرْمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ الْخَيْلِ الشُّمُسِ؟ أَمَا يَكْفِي أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ؟».

[70] The Way Of Paying Salutation To One's Right Side

1316- It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting, and (I saw him) paying salutation to his right and left sides: "Peace and Allah's Mercy be upon you! Peace and Allah's Mercy be upon you!" (in which he turned his face so much) to the extent that the whiteness of his cheek was visible. I also saw both Abu Bakr and Umar doing the same.

1317- It is narrated on the authority of Wasi' Ibn Hibban that he asked Abdullah Ibn Umar about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said (that he used to say) "Allah is Greater" whenever he fell, "Allah is Greater" whenever he rose; and he used to say: "Peace and Allah's Mercy be upon you" on his right side and "Peace and Allah's Mercy be upon you" on his left side.

[71] The Way Of Paying Salutation To One's Left Side

1318- It is narrated on the authority of Wasi' Ibn Hibban that he said: I said to Abdullah Ibn Umar: "Tell me about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him": how was it?" He made a mention of Takbir (at every rising and falling), and salutation, i.e. that he used to say: "Peace and Allah's Mercy be upon you" on his right side and "Peace be upon you" on his left side.

1319- It is narrated on he authority of Abdullah that he said: As if I'm looking at the whiteness of the cheek of the Messenger of Allah "Allah's blessing and peace be upon him" (while paying salutation at the conclusion of the prayer and turning his face) to his right side: "Peace and Allah's Mercy be upon you", and to his left side: "Peace and Allah's Mercy be upon you".

1320- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer) to his right side (and turn his face so much) that the whiteness of his cheek would be visible, and do the same to his left side until the whiteness of his cheek would be visible.

1321- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer and turn his face so much) to his right side as well as to his left side: "Peace and Allah's Mercy be upon you! Peace and Allah's Mercy be upon you!" that the whiteness of his cheek would be visible from there (i.e. his right side) and the whiteness of his cheek would be visible from there (i.e. his left side).

(70) ـ كَيْفَ السَّلامُ على اليَمِينِ

1316 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنِ الأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلاَنِ ذٰلِكَ».

1317 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ عَنْ حَجَّاجٍ، قَالَ ٱبْنُ جُرَيْجٍ: أَنْبَأَنَا عَمْرُو بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ: أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: «اللَّهُ أَكْبَرُ كُلَّمَا وَضَعَ اللَّهُ أَكْبَرُ كُلَّمَا رَفَعَ ثُمَّ يَقُولُ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَسَارِهِ».

(71) ـ كَيْفَ السَّلامُ على الشِّمَالِ

1318 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: قُلْتُ لابْنِ عُمَرَ: «أَخْبِرْنِي عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ كَانَتْ؟ قَالَ: فَذَكَرَ التَّكْبِيرَ قَالَ: يَعْنِي وَذَكَرَ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ، السَّلاَمُ عَلَيْكُمْ عَنْ يَسَارِهِ».

1319 ـ أَخْبَرَنَا زَيْدُ بْنُ أَخْزَمَ عَنِ ٱبْنِ دَاوُدَ يَعْنِي عَبْدَ اللَّهِ بْنَ دَاوُدَ الْخُرَيْبِيَّ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَدِّهِ عَنْ يَمِينِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَعَنْ يَسَارِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

1320 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عُمَرَ بْنِ عُبَيْدٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ وَعَنْ يَسَارِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ».

1321 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ «أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ مِنْ هٰهُنَا وَبَيَاضُ خَدِّهِ مِنْ هٰهُنَا».

1322- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer and turn his face so much) to his right side: "Peace and Allah's Mercy be upon you!" that the whiteness of his right cheek would be visible; as well as he used to pay salutation (and turn his face) to his left side: "Peace and Allah's Mercy be upon you!" that the whiteness of his left cheek would be visible.

[72] Paying Salutation With The Help Of Both Hands

1323- It is narrated on the authority of Jabir Ibn Samurah that he said: I was offering prayer behind Allah's Apostle "Allah's blessing and peace be upon him" and whenever we uttered salutation (at the conclusion of the prayer), we would say (i.e. beckon) with the help of our hands: "Peace be upon you! Peace be upon you!" On that Allah's Apostle "Allah's blessing and peace be upon him" looked at us and said: "What is the matter with you that you beckon with your hands as if they are the tails of restless horses? When anyone of you pays salutation (at the conclusion of the prayer), let him turn his face to his companion (sitting by his side, on the right and on the left), and let not him beckon with his hand."

[73] Such As Led In Prayer Pays Salutation When The Imam Does

1324- It is narrated on the authority of Mahmud Ibn Ar-Rabie that Itban Ibn Malik said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people from Banu Salim in prayers. (When it rains the water of) the torrent and hinders me from going to the mosque of my people. So I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and we all aligned behind him. (At the conclusion of the prayer) he uttered the end salutation and we did it after him.

[74] Offering Prostrations (In Prayer) After Finishing From It

1325- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer)

1322 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَلْقَمَةَ وَالأَسْوَدِ وَأَبِي الأَحْوَصِ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الأَيْمَنِ وَعَنْ يَسَارِهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الأَيْسَرِ».

(72) ـ بَابُ السَّلاَمِ بِالْيَدَيْنِ

1323 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ فُرَاتٍ الْقَزَّازِ عَنْ عُبَيْدِ اللَّهِ وَهُوَ ابْنُ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلاَمُ عَلَيْكُمْ السَّلاَمُ عَلَيْكُمْ. قَالَ: فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلاَ يُومِئْ بِيَدِهِ**».

(73) ـ تَسْلِيمُ الْمَأْمُومِ حِينَ يُسَلِّمُ الإِمَامُ

1324 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ: كُنْتُ أُصَلِّي بِقَوْمِي بَنِي سَالِمٍ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدْ أَنْكَرْتُ بَصَرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مَسْجِداً قَالَ النَّبِيُّ ﷺ: «**سَأَفْعَلُ إِنْ شَاءَ اللَّهُ**» فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: «**أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟**» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فِيهِ فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

(74) ـ بَابُ السُّجُودِ بعد الفَرَاغِ من الصَّلاة

1325 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَّادِ بْنِ سَعْدٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ قَالَتْ عَائِشَةُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ

eleven rak'ahs, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostration (after finishing from) them was (so long) enough for anyone of you to recite fifty Verses, before he would raise his head.

[75] Both Prostrations Of Forgetfulness After The End Salutation

1326- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and then talked (to the people). Then, he offered both prostrations of forgetfulness.

[76] Uttering Salutation After Both Prostrations Of Forgetfulness

1327- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, then offered both prostrations of forgetfulness, after which he uttered the end salutation once again. (He related that in the narration of the Long-Handed Man).

1328- It is narrated on the authority of Imran Ibn Husain that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, and uttered the end salutation after three rak'ahs (instead of four). Al-Khirbaq said: "You've offered three rak'ahs (instead of four)." Then, he offered with them the remaining rak'ah, uttered the salutation, offered two prostrations of forgetfulness, and then said salutation once again.

[77] The Imam's Sitting In The Interval Between Uttering The End Salutation And Turning Away

1329- It is narrated on the authority of Al-Bara' Ibn Azib that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" in his prayer, and I found that his standing, his bowing, his being straight in bowing, his prostration, his sitting between both prostrations, his (second) prostration, and his sitting (in the period) between the end salutation and turning away, were almost proportionate (equal in length).

1330- It is narrated on the authority of Umm Salamah that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", whenever the women uttered the end salutation (and finished) from prayer, they would stand (and turn away), and the Messenger of Allah "Allah's blessing and peace be upon him" and such of men as offered prayer with him would remain as long as Allah willed; and once the Messenger of Allah "Allah's blessing and peace be upon him" stood, the men stood too.

إحدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ بِوَاحِدَةٍ وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ». وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ مُخْتَصَرٌ.

(75) ـ بابُ سَجْدَتَيِ السَّهْوِ بعد السَّلام والكَلام

1326 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ، سَلَّمَ ثُمَّ تَكَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ».

(76) ـ السَّلامُ بعد سَجْدَتَيِ السَّهْوِ

1327 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ضَمْضَمُ بْنُ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ». قَالَ: ذَكَرَهُ فِي حَدِيثِ ذِي الْيَدَيْنِ.

1328 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى ثَلَاثاً ثُمَّ سَلَّمَ، فَقَالَ الْخِرْبَاقُ: إِنَّكَ صَلَّيْتَ ثَلَاثاً فَصَلَّى بِهِمُ الرَّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ سَلَّمَ».

(77) ـ جِلْسَةُ الإمَامِ بين التَّسْلِيمِ والانْصِرَافِ

1329 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «رَمَقْتُ رَسُولَ اللَّهِ ﷺ فِي صَلَاتِهِ فَوَجَدْتُ قِيَامَهُ وَرَكْعَتَهُ وَاعْتِدَالَهُ بَعْدَ الرَّكْعَةِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ التَّسْلِيمِ وَالانْصِرَافِ قَرِيباً مِنَ السَّوَاءِ».

1330 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ: أَخْبَرَتْنِي هِنْدُ بِنْتُ الْحَارِثِ الْفِرَاسِيَّةُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: «أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ الصَّلَاةِ قُمْنَ وَثَبَتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ».

[78] Turning Away After Uttering The End Salutation

1331- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that once he offered Morning prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and when he prayed he turned (his face from the direction of the Qiblah).

[79] Magnifying Allah After The Imam Utters Salutation

1332- It is narrated on the authority of Ibn Abbas that he said: I used to know that the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" was over by (hearing their) Takbir (magnifying Allah loudly).

[80] The Command To Recite Both Surahs Of Seeking Refuge After Uttering The End Salutation (And Finishing) From The Prayer

1333- It is narrated on the authority of Uqbah Ibn Amir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to recite both Surahs of seeking refuge following every (obligatory) prayer.

[81] Asking For Allah's Forgiveness After Uttering Salutation

1334- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever Allah's Apostle "Allah's blessing and peace be upon him" uttered the end salutation, he would ask for Allah's Forgiveness thrice, and say: "O Allah! You are (the Source of) Peace (and Perfection), and from You Peace is expected: Blessed be You, full of Majesty, Bounty and Honour."

[82] Celebrating (Allah) After Asking For Forgiveness

1335- It is narrated on the authority of A'ishah that whenever Allah's Apostle "Allah's blessing and peace be upon him" uttered the end salutation, he would say: "O Allah! You are (the Source of) Peace (and Perfection), and from You Peace is expected: Blessed be You, full of Majesty, Bounty and Honour."

[83] Saying "There Is No God But Allah" After Uttering Salutation

1336- It is narrated on the authority of Abu Az-Zubair that he said: I heard Abdullah Ibn Az-Zubair saying while being on the pulpit: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer and turned away he would say: "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things; there is neither might nor power but with Allah. There is no god but Allah, other than Whom we never worship, with sincere faith, even

(78) ـ بابُ الانْحِرَافِ بعد التَّسْلِيمِ

1331 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي يَعْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الأَسْوَدِ عَنْ أَبِيهِ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ، فَلَمَّا صَلَّى، انْحَرَفَ».

(79) ـ التَّكْبِيرُ بعد تَسْلِيمِ الإمَامِ

1332 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي مَعْبَدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّمَا كُنْتُ أَعْلَمُ انْقِضَاءَ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ».

(80) ـ بابُ الأَمْرِ بِقِرَاءَةِ المُعَوِّذَاتِ بعد التَّسْلِيمِ من الصَّلاة

1333 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ عَنْ حُنَيْنِ بْنِ أَبِي حَكِيمٍ عَنْ عَلِيِّ بْنِ رَبَاحٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ الْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلاَةٍ».

(81) ـ بابُ الاسْتِغْفَارِ بعد التَّسْلِيمِ

1334 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ أَنَّ أَبَا أَسْمَاءَ الرَّحَبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثاً وَقَالَ: **«اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ»**.

(82) ـ الذِّكْرُ بعد الاسْتِغْفَارِ

1335 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ قَالَ: **«اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ»**.

(83) ـ بابُ التَّهْلِيلِ بعد التَّسْلِيمِ

1336 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ عَلَى هٰذَا الْمِنْبَرِ وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ يَقُولُ: **«لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ**

against the will of the infidels; (He is Allah) Fitting for blessing, favour and good praise; there is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels."

[84] The Number Of Saying "There Is No God But Allah" After Uttering The End Salutation

1337- It is narrated on the authority of Abu Az-Zubair that Abdullah Ibn Az-Zubair used to affirm the Oneness of Allah following every obligatory prayer, saying: "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things. There is no god but Allah, other than Whom we never worship, to Whom be blessing, favour and good praise. There is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels." Abdullah Ibn Az-Zubair told that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite those following every obligatory written prayer.

[85] Another Wording Of Celebration After The Prayer

1338- It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah that he said: Mu'awiyah wrote to Al-Mughirah: "Write to me something you heard from The Messenger of Allah "Allah's blessing and peace be upon him". Al-Mughirah wrote to Mu'awiyah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after every (obligatory) prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you."

1339- It is narrated on the authority of Warrad that he said: Al-Mughirah wrote to Mu'awiyah: The Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he uttered the end salutation following every (obligatory) prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you."

[86] How Many Times Should One Say That?

1340- It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah, that he said: Mu'awiyah wrote to Al-Mughirah: "Write to me a narration you heard from The Messenger of Allah "Allah's blessing and

لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لا حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ لاَ إِلَهَ إلاَّ اللَّهُ لاَ نَعْبُدُ إلا إِيَّاهُ أَهْلَ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ لاَ إِلَهَ إلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

(84) ـ عَدَدُ التَّهْلِيلِ والذِّكْرِ بعد التَّسْلِيمِ

1337 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِي الزُّبَيْرِ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُهَلِّلُ فِي دُبُرِ الصَّلاَةِ يَقُولُ لاَ إِلَهَ إلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لاَ إِلَهَ إلاَّ اللَّهُ وَلاَ نَعْبُدُ إلاَّ إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لاَ إِلَهَ إلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ». ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: «كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ فِي دُبُرِ الصَّلاَةِ».

(85) ـ نَوْعٌ آخَرُ مِنَ القَوْلِ عند انْقِضَاءِ الصَّلاة

1338 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُهُ مِنْ عَبْدَةَ بْنِ لُبَابَةَ وَسَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ كِلاَهُمَا سَمِعَهُ مِنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَضَى الصَّلاَةَ قَالَ: «لا إِلَهَ إلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

1339 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْمُسَيَّبِ أَبِي الْعَلاَءِ عَنْ وَرَّادٍ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ دُبُرَ الصَّلاَةِ إِذَا سَلَّمَ: «لاَ إِلَهَ إلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

(86) ـ كَمْ مَرَّةً يَقُولُ ذَلِكَ

1340 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ الْمُجَالِدِيُّ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْمُغِيرَةُ وَذَكَرَ آخَرَ. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا غَيْرُ وَاحِدٍ مِنْهُمُ الْمُغِيرَةُ عَنِ الشَّعْبِيِّ عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ أَنِ اكْتُبْ إِلَيَّ

peace be upon him". Al-Mughirah wrote to Mu'awiyah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying thrice after (uttering the end salutation and) finishing from every (obligatory) prayer: "There is no god but Allah, the One and Only, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things."

[87] Another Celebration To Be Recited After Salutation

1341- It is narrated on the authority of A'ishah that whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat in a gathering or offered a prayer, he would recite some words, and she asked him about these words, thereupon he said: "If one speaks good (in his gathering), those (words) will act as a stamp upon them up to the Day of Judgement; and if one speaks otherwise, those words will act as expiation for it: "Glorified be You O Allah, and with Your Praise (I exalt You); I ask for Your Forgiveness, and turn to You in repentance.""

[88] Another Celebration And Supplication After Salutation

1342- It is narrated on the authority of A'ishah that she said: A woman from amongst the Jews came to visit me and said: "No doubt, the grave punishment is because of (leaving the traces of) urine." I said to her: "You have told a lie." She said: "Nay! We file our skin and garments (to remove its traces)." The Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the prayer and our voices had grown much loud. He asked: "What is the matter?" I told him of what she said, thereupon he said: "She has told the truth." From this day on, he never prayed but that he said after the prayer: "O Lord of Gabriel, Michael and Israfil! Deliver me from the scorching heat of the fire (of Hell), and from the grave punishment."

[89] Another Supplication On Finishing From The Prayer

1343- It is narrated on the authority of Ata' Ibn Abu Marwan from his father that Ka'b took oath by Allah, Who divided the sea into two portions for (His Prophet) Moses, that we find in the Torah that David, Allah's Prophet "Peace be upon him" used to say whenever he finished from his prayer: "O Allah! mend to me my religion, which You've set to protect me (from punishment), and mend to me my world, in which You've made my living. O Allah! I seek refuge with Your Pleasure from Your Anger; I seek refuge with Your Forgiveness from Your Vengeance; and I seek refuge with (the Mercy of) You from (the Punishment of) You. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you."

بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ: إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». ثَلاَثَ مَرَّاتٍ.

(87) ـ نَوْعٌ آخَرُ من الذِّكْرِ بعد التَّسْلِيم

1341 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا خَلاَّدُ بْنُ سُلَيْمَانَ ـ قَالَ أَبُو سَلَمَةَ: وَكَانَ مِنَ الْخَائِفِينَ ـ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ مَجْلِساً أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْكَلِمَاتِ فَقَالَ: «إِنْ تَكَلَّمَ بِخَيْرٍ كَانَ طَابِعاً عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَكَلَّمَ بِغَيْرِ ذَلِكَ كَانَ كَفَّارَةً لَهُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

(88) ـ نَوْعٌ آخَرُ من الذِّكْرِ والدُّعَاءِ بعد التَّسْلِيم

1342 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا قُدَامَةُ عَنْ جَسْرَةَ قَالَ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ مِنَ الْيَهُودِ فَقَالَتْ إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبَوْلِ فَقُلْتُ كَذَبْتِ. فَقَالَتْ: بَلَى إِنَّا لَنَقْرِضُ مِنْهُ الْجِلْدَ وَالثَّوْبَ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلاَةِ وَقَدِ ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ: «مَا هٰذَا؟» فَأَخْبَرْتُهُ بِمَا قَالَتْ، فَقَالَ: «صَدَقَتْ» فَمَا صَلَّى بَعْدَ يَوْمَئِذٍ صَلاَةً إِلاَّ قَالَ فِي دُبُرِ الصَّلاَةِ: «رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَعِذْنِي مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ».

(89) ـ نَوْعٌ آخَرُ مِنَ الدُّعَاءِ عند الانْصِرَافِ من الصَّلاة

1343 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ عَنْ أَبِيهِ: أَنَّ كَعْباً حَلَفَ لَهُ بِاللَّهِ الَّذِي فَلَقَ الْبَحْرَ لِمُوسَى إِنَّا لَنَجِدُ فِي التَّوْرَاةِ أَنَّ دَاوُدَ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ قَالَ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً وَأَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نَقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

Ka'b told that Suhaib told him that Muhammad The Messenger of Allah "Allah's blessing and peace be upon him" used to recite them whenever he finished from his prayer.

[90] Seeking Refuge (With Allah From Evil) After Prayer

1344- It is narrated on the authority of Muslim Ibn Abu Bakrah that he said: My father used to say following the prayer: "O Allah! I seek refuge with You from infidelity and poverty, and from the punishment of the grave." I then came to say it, and my father asked me: "From whom have you learnt that?" I said: "From you." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" used to say that following (every obligatory) prayer."

[91] The Number Of Glorifications To Be Said After Salutation

1345- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him glorify (Allah) thirty-three times, declare the Praises (of Allah) thirty-three times, and magnify (Allah) thirty-four times (making a total of one hundred times): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds). Which of you does commit two thousand and five hundred evil deeds everyday?" (and in case there is such a one, those two thousand and five hundred good deeds would avert them) they (the companions) asked: "Why does one not stick to those (although they are too easy to do)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during the prayer, asking him to remember such and such a thing, and to remember such and such a thing, until he finishes (from the prayer) with no mind; and (when he goes to bed) he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything)."

قَالَ: وَحَدَّثَنِي كَعْبٌ: «أَنَّ صُهَيْباً حَدَّثَهُ أَنَّ مُحَمَّداً ﷺ كَانَ يَقُولُهُنَّ عِنْدَ انْصِرَافِهِ مِنْ صَلاَتِهِ».

(90) ـ بابُ التَّعَوُّذِ في دُبُرِ الصَّلاة

1344 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ الشَّحَّامِ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ: «كَانَ أَبِي يَقُولُ فِي دُبُرِ الصَّلاَةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ أَقُولُهُنَّ. فَقَالَ أَبِي: أَيْ بُنَيَّ عَمَّنْ أَخَذْتَ هٰذَا؟ قُلْتُ: عَنْكَ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُهُنَّ فِي دُبُرِ الصَّلاَةِ».

(91) ـ عَدَدُ التَّسْبِيحِ بعد التَّسْلِيمِ

1345 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَلَّتَانِ لاَ يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ»**، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الصَّلَوَاتُ الْخَمْسُ يُسَبِّحُ أَحَدُكُمْ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْراً وَيَحْمَدُ عَشْراً وَيُكَبِّرُ عَشْراً فَهِيَ خَمْسُونَ وَمِائَةٌ فِي اللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ»** وَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهُنَّ بِيَدِهِ **«وَإِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ أَوْ مَضْجَعِهِ سَبَّحَ ثَلاَثاً وَثَلاَثِينَ وَحَمِدَ ثَلاَثاً وَثَلاَثِينَ وَكَبَّرَ أَرْبَعاً وَثَلاَثِينَ فَهِيَ مِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ»** قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«فَأَيُّكُمْ يَعْمَلُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ»** قِيلَ: يَا رَسُولَ اللَّهِ وَكَيْفَ لاَ نُحْصِيهِمَا؟ فَقَالَ: **«إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي صَلاَتِهِ فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا وَيَأْتِيهِ عِنْدَ مَنَامِهِ فَيُنِيمُهُ»**.

[92] Another Number Of Glorifications To Be Recited After Prayer

1346- It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are many celebrations (of Allah's Praises) to be recited in succession of good end (to such as recites them), whose reciter never fails (to receive the reward thereof): They are to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times."

[93] Another Number Of Celebrations To Be Said After Prayer

1347- It is narrated on the authority of Zaid Ibn Thabit that he said: They were commanded to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times. A man from amongst the Ansar was visited (by a visitant) in his dream, and it was said to him: " The Messenger of Allah "Allah's blessing and peace be upon him" commanded you to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times." He answered in the affirmative, thereupon it was said to him: "Then, make it (the number of each celebration) twenty-five, and add to it the affirmation of Allah's Oneness ("There is no god but Allah")." in the morning he went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make it as such."

1348- It is narrated on the authority of Ibn Umar that a man saw in a dream that it was said to him: "With which has your Prophet "Peace be upon him"?" he said: "He ordered us to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times, making a total of one hundred times." He said: "Then, glorify Allah twenty-five times, declare His praises twenty-five times, magnify Him twenty-five times, and affirm His Oneness twenty-five times, making a total of one hundred." When it was morning, he made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the same as the this Ansari man said."

[94] Another Number Of Glorifications To Be Said After Prayer

1349- It is narrated on the authority of Ibn Abbas from Juwairiyah Bint Al-Harith (the Prophet's wife) that the Messenger of Allah "Allah's blessing and peace be upon him" came upon her while she was in the

(92) ـ نَوْعٌ آخَرُ من عَدَدِ التَّسْبِيح

1346 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ عَنْ أَسْبَاطٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ وَيَحْمَدُهُ ثَلاَثاً وَثَلاَثِينَ وَيُكَبِّرُهُ أَرْبَعاً وَثَلاَثِينَ»**.

(93) ـ نَوْعٌ آخَرُ من عَدَدِ التَّسْبِيح

1347 ـ أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ٱبْنِ إِدْرِيسَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ كَثِيرِ بْنِ أَفْلَحَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أُمِرُوا أَنْ يُسَبِّحُوا دُبُرَ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ وَيَحْمَدُوا ثَلاَثاً وَثَلاَثِينَ وَيُكَبِّرُوا أَرْبَعاً وَثَلاَثِينَ فَأُتِيَ رَجُلٌ مِنَ الأَنْصَارِ فِي مَنَامِهِ فَقِيلَ لَهُ أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُسَبِّحُوا دُبُرَ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ وَتَحْمَدُوا ثَلاَثاً وَثَلاَثِينَ وَتَكَبِّرُوا أَرْبَعاً وَثَلاَثِينَ؟ قَالَ: نَعَمْ، قَالَ فَاجْعَلُوهَا خَمْساً وَعِشْرِينَ وَٱجْعَلُوا فِيهَا التَّهْلِيلَ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: **«ٱجْعَلُوهَا كَذٰلِكَ»**.

1348 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ الرَّازِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْفُضَيْلِ بْنِ عِيَاضٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً رَأَى فِيمَا يَرَى النَّائِمُ قِيلَ لَهُ: بِأَيِّ شَيْءٍ أَمَرَكُمْ نَبِيُّكُمْ ﷺ؟ قَالَ: أَمَرَنَا أَنْ نُسَبِّحَ ثَلاَثاً وثلاثِينَ، وَنَحْمَدَ ثَلاَثاً وَثَلاَثِينَ، وَنُكَبِّرَ أَرْبَعاً وَثَلاَثِينَ، فَتِلْكَ مِائَةٌ قَالَ: سَبِّحُوا خَمْساً وَعِشْرِينَ وَٱحْمَدُوا خَمْساً وَعِشْرِينَ وَكَبِّرُوا خَمْساً وَعِشْرِينَ وَهَلِّلُوا خَمْساً وَعِشْرِينَ فَتِلْكَ مِائَةٌ. فَلَمَّا أَصْبَحَ ذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«ٱفْعَلُوا كَمَا قَالَ الأَنْصَارِيُّ»**.

(94) ـ نَوْعٌ آخَرُ من عَدَدِ التَّسْبِيح

1349 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى آلِ طَلْحَةَ قَالَ: سَمِعْتُ كُرَيْباً عَنِ ٱبْنِ عَبَّاسٍ عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي الْمَسْجِدِ تَدْعُو ثُمَّ مَرَّ بِهَا

mosque, engaged in supplication, and when he came upon her once again nearly at midday, she was still in her praying place, thereupon he asked: "Have you been still in this state of yours?" she answered in the affirmative. He said: "Should I not teach you (four) statements, which you should recite (instead of that)? say: "Glorified be Allah as much as is the number of His creation, Glorified be Allah as much as is the number of His creation, Glorified be Allah as much as is the number of His creation; Glorified be Allah as good as the Pleasure of Himself, Glorified be Allah as good as the Pleasure of Himself, Glorified be Allah as good as the Pleasure of Himself; Glorified be Allah as heavy as the weight of His Throne (of Majesty), Glorified be Allah as heavy as the weight of His Throne (of Majesty), Glorified be Allah as heavy as the weight of His Throne (of Majesty); Glorified be Allah as countless as the limitlessness of His Words, Glorified be Allah as countless as the limitlessness of His Words, Glorified be Allah as countless as the limitlessness of His Words."

[95] Another Number Of Celebrations

1350- It is narrated on the authority of Ibn Abbas that he said: The poor people came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The wealthy ones pray as we pray, observe fasts as we observe fasts, and they further have property from which they give and spend in charity (and we have not)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you pray, say (after each obligatory prayer): "Glorified be Allah" thirty-three times "Praise be to Allah" thirty-three times "Allah is Greater" thirty-three times and "There is no god but Allah" ten times: by that, you will attain such as precedes you (by his wealth), and further precede such as remains behind you (i.e. does less than you do)."

[96] Another Number Of Celebrations

1351- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who glorifies (i.e. says "Glorified be Allah") following the Morning prayer one hundred times, and affirms the Oneness of Allah (i.e. says "There is no god but Allah") one hundred times, his sins will be forgiven for him, even though they are as much as the foam of the sea."

قَرِيباً مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «**مَا زِلْتِ عَلَى حَالِكِ؟**» قَالَتْ: نَعَمْ. قَالَ «**أَلاَ أُعَلِّمكِ** ـ يَعْنِي كَلِمَاتٍ ـ **تَقُولِينَهُنَّ؟ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ**».

(95) ـ نَوْعٌ آخَرُ

1350 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَتَّابٌ هُوَ ٱبْنُ بَشِيرٍ عَنْ خُصَيْفٍ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ الأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يَتَصَدَّقُونَ وَيُنْفِقُونَ. فَقَالَ النَّبِيُّ ﷺ: «**إِذَا صَلَّيْتُمْ فَقُولُوا سُبْحَانَ اللَّهِ ثَلاَثاً وَثَلاَثِينَ وَالْحَمْدُ لِلَّهِ ثَلاَثاً وَثَلاَثِينَ وَاللَّهُ أَكْبَرُ ثَلاَثاً وَثَلاَثِينَ وَلاَ إِلَهَ إِلاَّ اللَّهُ عَشْراً فَإِنَّكُمْ تُدْرِكُونَ بِذٰلِكَ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ مَنْ بَعْدَكُمْ**».

(96) ـ نَوْعٌ آخَرُ

1351 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ٱبْنَ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي عَلْقَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَبَّحَ فِي دُبُرِ صَلاَةِ الْغَدَاةِ مِائَةَ تَسْبِيحَةٍ وَهَلَّلَ مِائَةَ تَهْلِيلَةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ**».

[97] Counting The Glorifications With The Help Of The Hand

1352- It is narrated on the authority of Abdullah Ibn Amr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" counting his glorifications (with the help of his hand).

[98] One Might Not Sweep His Forehead After Uttering Salutation

1353- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf (i.e. stay in seclusion in the mosque, devoting himself to prayer and worship) in the middle third of Ramadan. When twenty nights had elapsed, and he received the twenty-first night, he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses. Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers on the night he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I'tikaf) for these ten days (the middle third) but now I intend to stay in I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet. I saw with my own eyes the Prophet "Allah's blessing and peace be upon him" at the completion of the Morning Prayer leaving with his face covered with mud and water.

[99] The Imam Sits In His Praying Place After Uttering Salutation

1354- It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered Fajr prayer, he would sit in his praying place until sun rose.

1355- It is narrated on the authority of Simak Ibn Harb that he said: I asked Jabir Ibn Samurah: "Did you sit with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: Yes. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered Fajr prayer, he would sit in his praying place until sun rose. His companions used to have talks (during that period) about the days of the pre-Islamic time of ignorance, recite poetry, and laugh, and The Prophet "Allah's blessing and peace be upon him" would smile.

(97) ـ بَابُ عَقْدِ التَّسْبِيحِ

1352 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الذَّارِعُ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ عطاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ».

(98) ـ بابُ تَرْكِ مَسْحِ الجَبْهَةِ بعد التَّسْلِيمِ

1353 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّذِي فِي وَسَطِ الشَّهْرِ فَإِذَا كَانَ مِنْ حِينَ يَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ يَرْجِعُ إِلَى مَسْكَنِهِ وَيَرْجِعُ مَنْ كَانَ يُجَاوِرُ مَعَهُ ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا فَخَطَبَ النَّاسَ فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ ثُمَّ قَالَ: **«إِنِّي كُنْتُ أُجَاوِرُ هٰذِهِ الْعَشْرَ ثُمَّ بَدَا لِي أَنْ أُجَاوِرَ هٰذِهِ الْعَشْرَ الأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ فِي مُعْتَكَفِهِ وَقَدْ رَأَيْتُ هٰذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وَتْرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ»**.

قَالَ أَبُو سَعِيدٍ: مُطِرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللَّهِ ﷺ فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلاَةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ طِيناً وَمَاءً.

(99) ـ بابُ قُعُودِ الإمَامِ في مُصَلَّاهُ بعد التَّسْلِيمِ

1354 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلاَّهُ حَتَّى تَطْلُعَ الشَّمْسُ».

1355 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ وَذَكَرَ آخَرَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ كُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلاَّهُ حَتَّى تَطْلُعَ الشَّمْسُ فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ وَيُنْشِدُونَ الشِّعْرَ وَيَضْحَكُونَ وَيَتَبَسَّمُ ﷺ».

[100] Turning Away (After Finishing) From The Prayer

1356- It is narrated on the authority of As-Suddi that he said: I asked Anas Ibn Malik: "How should I turn away (when I finish) from my prayer? Is it better to turn away from the direction of my right side or of my left side?" Anas said: "As for me, I most frequently saw The Messenger of Allah "Allah's blessing and peace be upon him" turning away from the direction of his right side."

1357- It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is incumbent upon him not to turn away (after finishing from the prayer) but from the direction of his right side. No doubt, I saw that the Messenger of Allah "Allah's blessing and peace be upon him" more often turned away from the direction of his left side.

1358- It is narrated on the authority of A'ishah that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" drinking while standing (sometimes) and sitting (sometimes), offering prayer as barefooted (sometimes) and as wearing his sandals (sometimes), turning away (after finishing from the prayer) from the direction of his right side (sometimes) and from the direction of his left side (sometimes).

[101] The Proper Time For Women To Turn Away From Prayer

1359- It is narrated on the authority of A'ishah that she said: The women used to offer Fajr prayer with Allah's Apostle "Allah's blessing and peace be upon him" and then they would turn away (after finishing from the prayer) wrapped in their mantles, and they would not be recognized in view of the fact that it was still very dark.

[102] It Is Forbidden To Hasten To Turn Away From The Prayer Before The Imam

1360- It is narrated on the authority of Anas that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" led us in prayer, and (when he finished from the prayer) he turned his face to us and said: "I'm your imam, so, do not hasten to bow down, or to fall in prostration, or to stand or to turn away (from the prayer) before me, for indeed, I see you from my front in the same way as I see you from behind my back." He further said: "By Him in Whose Hand is my life, if you see what I've seen, you will laugh little , and weep more." We asked: "What have you seen O Messenger of Allah?" he said: "I've seen both the Garden and the fire (of Hell)."

(100) ـ بابُ الانْصِرَافِ من الصَّلاة

1356 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ».

1357 ـ أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ عَنِ الأَسْوَدِ قَالَ: «قَالَ عَبْدُ اللَّهِ لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءاً يَرَى أَنَّ حَتْماً عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ انْصِرَافِهِ عَنْ يَسَارِهِ».

1358 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ أَنَّ مَكْحُولاً حَدَّثَهُ أَنَّ مَسْرُوقَ بْنَ الأَجْدَعِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِماً وَقَاعِداً، وَيُصَلِّي حَافِياً وَمُنْتَعِلاً، وَيَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ».

(101) ـ بابُ الوَقْتِ الذي يَنْصَرِفُ فيه النِّسَاءُ من الصَّلاة

1359 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ الْفَجْرَ فَكَانَ إِذَا سَلَّمَ انْصَرَفْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَلاَ يُعْرَفْنَ مِنَ الْغَلَسِ».

(102) ـ بابُ النَّهْيِ عن مُبَادَرَةِ الإمَامِ بالانْصِرَافِ من الصَّلاة

1360 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «**إِنِّي إِمَامُكُمْ فَلاَ تُبَادِرُونِي بِالرُّكُوعِ وَلاَ بِالسُّجُودِ وَلاَ بِالْقِيَامِ وَلاَ بِالانْصِرَافِ فَإِنِّي أَرَاكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي**» ثُمَّ قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً**» قُلْنَا: مَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**رَأَيْتُ الْجَنَّةَ وَالنَّارَ**».

[103] The Reward Of Such As Prays With The Imam (And Waits In The Mosque) Until He Turns Away

1361- It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. We said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for prayer) on any (night else) of the remaining portion of the month.

[104] The Concession For The Imam To Break In The Rows And Pass Over The Necks Of The Praying People

1362- It is narrated on the authority of Uqbah Ibn Al-Harith that he said: I offered Asr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in Medina, after which he turned away passing over the necks of the people so much fast that the people wondered at his fastness. Some of his companions followed him, and he (the Prophet) entered upon one of his wives and when he came out he said: "While I'm in Asr prayer, I remembered that we had something of (gold still in its) ore, and I disliked to have it spend the night with us, thereupon I (turned away very fast and) ordered that it be distributed (among the poor and needy people)."

(103) ـ بابُ ثَوَابِ من صَلَّى مع الإمَامِ حتى يَنْصَرِفَ

1361 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا النَّبِيُّ ﷺ حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ نَحْوٌ مِنْ ثُلُثِ اللَّيْلِ ثُمَّ كَانَتْ سَادِسَةٌ فَلَمْ يَقُمْ فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ نَحْوٌ مِنْ شَطْرِ اللَّيْلِ قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ نَفَلْتَنَا قِيَامَ هٰذِهِ اللَّيْلَةَ قَالَ: **«إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ لَيْلَةٍ»** قَالَ: «ثُمَّ كَانَتِ الرَّابِعَةُ فَلَمْ يَقُمْ بِنَا فَلَمَّا بَقِيَ ثُلُثٌ مِنَ الشَّهْرِ أَرْسَلَ إِلَى بَنَاتِهِ وَنِسَائِهِ وَحَشَدَ النَّاسَ فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاَحُ ثُمَّ لَمْ يَقُمْ بِنَا شَيْئاً مِنَ الشَّهْرِ قَالَ دَاوُدُ: قُلْتُ مَا الْفَلاَحُ؟ قَالَ السُّحُورُ».

(104) ـ بابُ الرُّخْصَةِ للإمَامِ في تَخَطِّي رِقَابِ النَّاسِ

1362 ـ أَخْبَرَنَا أَحْمَدُ بْنُ بَكَّارٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ عَنِ ٱبْنِ أَبِي مُلَيْكَةَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ بِالْمَدِينَةِ ثُمَّ ٱنْصَرَفَ يَتَخَطَّى رِقَابَ النَّاسِ سَرِيعاً حَتَّى تَعَجَّبَ النَّاسُ لِسُرْعَتِهِ فَتَبِعَهُ بَعْضُ أَصْحَابِهِ فَدَخَلَ عَلَى بَعْضِ أَزْوَاجِهِ ثُمَّ خَرَجَ فَقَالَ: **«إِنِّي ذَكَرْتُ وَأَنَا فِي الْعَصْرِ شَيْئاً مِنْ تِبْرٍ كَانَ عِنْدَنَا فَكَرِهْتُ أَنْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ»**.

[105] When One Is Asked Whether He Has Prayed: Should He Answer In The Negative?

1363- It is narrated on the authority of Jabir Ibn Abdullah that he said: Umar Ibn Al-Khattab went on cursing the pagans of Quraish after the sun had set on the day of the (holy Battle of the) Trench. He came (to the Prophet) and said: "O Messenger of Allah! By Allah, I could not perform the Afternoon (Asr) Prayer till the sun set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah, I, too, have not offered it yet." So we went to (the valley of) But'han. The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and we too performed ablution. Then the Messenger of Allah "Allah's blessing and peace be upon him" performed the Afternoon (Asr) Prayer after the sun had set, and then performed the Evening (Maghrib) Prayer after it.

(105) ـ بابٌ إذا قِيلَ للرَّجُلِ هَلْ صَلَّيْتَ هل يَقُولُ لا؟

1363 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالاَ: حَدَّثَنَا خَالِدٌ وَهُوَ ٱبْنُ الْحَارِثِ عَنْ هِشَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرحْمٰنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَوَاللَّهِ مَا صَلَّيْتُهَا**» فَنَزَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلاَةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ».

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